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THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

JULY 1914

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UNITY

"WE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

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SPIRITUALITY: OR PRAYER AND PRAISE
ASTOR, LENOX AND
TILDEN FOUNDATIONS
R 1915 MILDRED BEATTY PIERCE



WE HAVE been wont to consider the organ in the head as the only brain of conscious mind; and, furthermore, we stand accused of making most indifferent use of that one organ. Scientists have arrayed for our information—and coincident mortification of proud intellect—multiplied proofs that many of the cells of the brain of the average person are idle, dormant, atrophied. As all development comes from use, surely the conviction is of mental sloth.

What! oh, what defense will we put up when confronted with the real inventory of *twelve brains*? Twelve brains to each and every individual, and each and every brain endowed with the God-power of thought? One brain, little used, and eleven others unrecognized—this is a staggering disclosure! In this day and age of high efficiency, what excuse for the idleness of the eleven and one-half brains have *We-of-the-Twelve-Brains* to make? We complain of failure and dire distresses—with all this volume of power, unnoted, running to waste, haphazard, into obstructive or destructive channels, with no conscious direction on our part. What manufacturer could count upon success, employing such slack and ignorant methods? What general could lead his army to victory, who overlooked eleven-twelfths of his forces, left them untrained to obedience, undisciplined, idle? We whine of lack, and we have gone into "a far country," seeking fulfillment. We have looked without ourselves, when *within*—in the Father's domain—are twelve principalities over which we may rule—over

which we were *made* to rule; they are ours by inheritance—the inheritance of the Son, and it is given us to rule this kingdom under Divine Law.

This is not fanciful. It is as old as Truth. Jesus knew and symbolized these twelve brains as his disciples. When we understand that the twelve brains are the twelve thinking, working, building centers in the body of man, the twelve faculties in mind expressing through twelve centers of consciousness, the meaning of much that mystifies in the Scriptures is made clear.

It has amused many to learn that any there be so credulous as to ascribe to numbers a fuller meaning than to register the count. Most of us would promptly assert that numbers are characters but characterless. How pauperized are we when content with the shell, refusing to believe there is a rich and meaty kernel within! If it has even been observed that the number twelve appears frequently in the Scriptures, no deeper meaning has been assigned than the happening of chance, or the literal count. It is not merely arbitrary enumeration; within the shell is the kernel: it has an illuminating spiritual significance. Every sign carries its revelation and nothing is too small or inconsiderable to hold the God mystery. *Everything has a meaning*; to know this amplifies life and living. It is this understanding of the Spirit of things that brings us face to face with God in *everything, everywhere*.

“O Earth, thou hast not any wind which blows,
That is not music.
Every weed, rightly pressed, flows in aromatic wine.
Every humble hedgerow flower that grows,
And every little bird that doth sing,
Hath in it something greater than itself,
And has a living word for every living thing.
Although it hold the message unaware.
All shapes and sounds have something which is not of them,
A spirit broods amid the grass.
Vague outlines of the Everlasting Thought,
Lie in the melting shadows as they pass.
The touch of an Eternal Presence thrills,
The fringes of the sunsets and the hills.”

The significance of the number twelve in the Scriptures is spiritual. The reference is in symbol to the twelve faculties in mind which find expression through the twelve centers of consciousness in man—in the temple of the Living God—the body of each individual. It is not through any chance, convenience or arbitrary designation that the number twelve recurs again and again in the Scriptures—the twelve tribes of Israel, the twelve pillars, the twelve foundation-stones, the twelve gates, the twelve sons of Jacob, the twelve disciples of Jesus—are *twelve* because they symbolize the faculties in mind, which are twelve. These tribes, pillars, stones, gates, sons, apostles, signify the faculties in Divine Mind in their spiritual, mental or physical expression.

How intimate and inviting is the teaching that is placed before us in picture words! The conscious mind so much more readily grasps any meaning through the vision or picture. There is a lure in allegory, in mysticism, never to be found in the story unveiled. To consider the faculties of mind as faculties, seems abstruse, intangible, illusory, but, as "tribes" there is the immediate understanding of a leader, loyalty to clan, concerted work for one cause; "foundation-stones," a place to build, strong, permanent; "gates," to open to welcome, to receive; and so on through the whole imagery is the Divine revelation and assurance of brotherhood, support, oneness of purpose.

This is the equipment, generous to prodigality; twelve brains. This is the promise: "The overcomer shall sit upon thrones, judging the twelve tribes of Israel." Who is the overcomer? Where is the throne? What of the Twelve Tribes of Israel? The overcomer is the *I Am*, the Christ within, the *real* of you, of me; with thought lifted above appearances, above material manifestations into the realm of the real, into the Christ consciousness of Sonship—here is the throne. That he "shall judge the twelve tribes of Israel," tells again in allegory the exalted power of the one so lifted up. The twelve tribes are the twelve thought-centers. The overcomer is not using half a brain, but the whole twelve and directing them according to Divine Law to

the fullest Divine Expression. In the Christ consciousness the overcomer has mastery and dominion over the twelve faculties of mind, directs their workings, and judges if they measure up to the standard of Truth.

Surely the one who awakens to the responsibilities of twelve brains, instead of the portion of one, to do his thinking and bidding and building—for brains build as well as think—in the likeness and image of the thought, that one who awakens to this heritage of the Son, begins to develop a new state of consciousness. The old errors of birth, training, environment, belief, dissipate into nothingness. He thinks new thoughts—potential thoughts; broader thoughts, encompassing worlds seen and unseen; deeper thoughts, reaching down into the unexplored subconscious; higher thoughts, reaching up into the superconscious realm. Dwelling in the realm of Ideas, limitless, formless, develops a new understanding of his real dominion and power. By the power of the Word, he lifts body as well as mind into the kingdom of the Spirit where he knows himself to be the Son of God. When man recognizes, acknowledges himself to be the Son of God, he is unhindered, unfettered by the projections of mortal mind, and from this Thought-Matrix he is born a New Creature, mind, soul and body. He makes new his thoughts and the twelve brains build for his transformation, after the Divine Law, in beauty and harmony.

Thought is the One Power. It makes us, makes our environments. It may *unmake* us; it is for us to choose. If we have not half developed, directed, the cells of the one brain which we have recognized, there is some work for us to do to govern and control the twelve and rise to the plane of the overcomer. It is strange how little acquainted we are with our own thoughts and those we have acquired from other sources. It takes real courage and more persistency to summon to judgment our thoughts; those which have become habitual and those which flit about as disturbers of the peace. We scarcely recognize the motley array. We deny them and they, in turn, betray us. We hate their hideousness and feel shame for the pettiness of others. To be

sure there is an occasional praise-worthy thought and now and then one that is genuinely unselfish and here and there a happy thought; but the once-in-a-while and the now-and-then do not build for stability and permanency. The material worthy is too scant to make full measure and build the temple of the Living God enduring. What a lot of murmuring thoughts! and oh, the grumblers! Then the skulking horde of fear thoughts—enough to disrupt the temple; and all these drawing, each of its kind, multiplying by attraction, assembling an army for crookedness, for destruction! Truly, the New Creature views a kingdom torn by dissensions and if depending upon mortal power, would be utterly cast down. Praises be! The New Creature is knighted with the power of the Son and has but to speak the Word of wholeness to every disorganized center and build, re-build, in truth and beauty. The New Creature must, as Jesus did, go “up and down Judea,” preaching the Word. There are devils to be cast out, the sick to heal, the dead to raise. This is to be about the Father’s business, to direct and govern the twelve brains, according to Divine Law, through the power of the Christ within; this is to cleanse, to purify the temple, to fill it with the rarefied air of the God consciousness.

Let us locate a few of these brains and learn something of their provinces, remembering always that their character is three-fold, spirit, soul, body. A great ganglion of nerves lies back of the stomach. It is the solar plexus. It is neither co-incident nor accident that we refer to the joys and hurts of the love nature as centered in the heart, for in that portion of the solar plexus, lying just back of the heart is the Love center. Close by is the Substance center, in the ganglion of nerves lying back of the stomach. These two brains are in quick sympathy, the one with the other, and any disturbance in one is vibrated to the other. Again, it is in concord, that a realization of lack finds expression in a sense of “goneness” in the pit of the stomach, where is the Substance center. This presents the matter crudely, for there are higher and finer definitions—spiritualized distinctions

for each province. It is the brain of the Substance center which appropriates; it also selects and discriminates in that selection, and becomes judgment; there is appropriation, selection and discrimination in more than things purely physical. We are as great as we can think. When we can think Spirit, soul and body, we will be thinking a blessed three in one, and from the throne of the Christ consciousness will judge the "twelve tribes."

Without hesitation and with both eyes shut, we would answer "the back" for the Strength center. We know it for the burden-bearer, and nearly related is the little brain at the root of the tongue wherein is the seat of power. The voice fails when strength oozes and a sort of wireless communication is ever going on between these two centers. The Life center is enthroned in the generative organs. Between the eyes, a set of tissues reach the brain which is the picture-maker. Above them all, at the pineal gland, is the Spirituality center. Here is the "upper chamber" where Jesus assembled with his disciples for prayer. This symbolizes the lifting of the thoughts to the Spirituality center, at the top of the head. It is here that the conscious mind first merges into the superconscious and receives the Divine influx.

The revelation of Truth through these symbols is illuminating and inspiring. To realize that Peter and John, Andrew and James, are living disciples of ours, as they were of Jesus; that they were not mere men, gone the way of the flesh, but living powers; that we may give to them the command and depend upon them to carry the Word; that their intimate fellowship may be ours for blessing and comfort! That faculty of mind represented by Peter is Faith. John is Love and Andrew is Strength. James is Judgment. Bartholomew is the illustrator, for it is the faculty of imagination which makes the picture, reveals the vision. We, too, can assemble our disciples in the "upper chamber" for prayer and praise.

And how shall we pray? Unfortunately, with most of us prayer has such close association with penance. Very

often we make the mistake of begging. Why should we beg? Why so foolish as to think we could persuade God to change his mind or that he withheld something just to make us clamor for it? Divine Mind is fixed, eternal. God will not change. God *cannot* change. It is *we* who must change. Change what? how? We must change our thought and come into an understanding of the Truth. We must put ourselves in the right relation to God—the relation of the Son, and if we could expand our faith to capture the Truth, our prayers have been answered before we have asked. Evidently we have blundered in the way we have prayed, when we have begged, pleaded, besought, and even tried to bargain with God.

Jesus gave very simple, but very explicit instructions where, when and how to pray.

“Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.”

“Enter into thy closet,” retire within, and “when thou hast shut thy door”—barred the distractions of the without—stilled the conscious mind, “pray to thy Father in secret”—merge the conscious with the superconscious, for in the Spirituality center the conscious makes unity with God; “thy Father in secret,” the Christ within; “the Father will reward thee openly”—the power of the superconscious will fuse the subconscious and the conscious, and the expression will become manifest.

Jesus has further instructed us: “Pray, believing that ye *have* received, and ye *shall* receive.” There is no confusion of tenses here as might appear. Jesus was interpreting the limitless in the limited language of the finite mind. Our thinking and all our demands should be made in the Christ Mind, where Ideas are limitless and unconditioned. Any time set for the fulfillment of a promise, a demand granted, a prayer answered, is but an obstacle of the conscious mind. With the superconscious there is only the Eternal Now, and the fulfillment is of the instant with the demand. Therefore, Jesus was trying to make us grasp this

truth when he said, "Believe ye have received, and ye shall receive." The fulfillment is already in Divine Mind—our conscious mind may delay the manifestation by its attitude of waiting on the future. We must ask in the Christ consciousness where the Divine Ideas, intelligence, wisdom, power, are supreme. It is not for us to ask how, why, when or where, but simply to *know that it is now* and straightway give thanks.

Prayer and praise are twins; they resemble each other so closely that it is difficult to distinguish the one from the other. You had not thought of prayer joyously? In your understanding prayer and praise are extremes, almost antagonists, rather than affinities? That is because you are holding to the old punitive idea of prayer, self-abasement, groveling around in the "worm-of-the-dust" idea. Happily we have now a better understanding of prayer—the priceless privilege of prayer. Praise liberates love, good-will, recognition of blissful things, and all these belong to the province of prayer. Praise is creative; it brings about a state of harmony and the greatest benefit for the one who praises. Be sure you understand how to praise; whom to praise. God does not need praise. We do. We need praise to harmonize us with all that is good and to make us receptive to the Divine gifts which are ours even before we ask.

"God knoweth more of all our needs,
Than all our prayers have told."

Since praise attunes to All Good the effect is more than mental. Our bodies respond to praise. Through much praising each cell is aroused to Divine accord, and the chorus of acknowledgment, with thanksgiving, brings the whole body into a state of joyous well-being. There is not one law for one and another law for another, and one way for individuals and another for so-called inanimate things. There is the one Law: "*Praise ye.*" The earth is not different than we. The same obedience to the same command to praise causes the earth to "yield her increase." The law of increase is praise.

And this is the happy way to happiness; for to bring good to ourselves, the true way is "Serve the Lord with joy and gladness." There is no mistake about this; it is the Truth. Away with the doleful—*long live the smile!* Presumably, commercialism is little concerned with spiritual laws, and would doubtless regard it as both fantastical and fanatical to employ these laws in the pursuit of the almighty dollar. And yet, wittingly or unwittingly, Los Angeles, California, is doing this self-same thing. Her business men have banded together to smile, and have asked the women and children to join the chorus while they practice the song of gladness for one week—and this to draw dollars. The week of June first was dedicated to the smile—everybody smiled and radiated happiness as a boost to prosperity. The smile is harnessed to so-called practical business methods. Someone has discovered the True Law of Increase and applied it to business.

If we will turn back in our Bibles and read attentively, we will learn with some surprise that the woes and miseries of the Israelites came upon them, nay, followed persistently. Why? Because God wished to discipline them? Not a bit of it! God never willed sin and sickness, suffering and affliction to any one, nor ever will; no more is death a part of God's plan. These are errors of belief which man has built into his conscious mind. They must be denied away—wiped out. The Israelites lost out because—here is the verdict:

"All these curses shall come upon thee, and shall pursue thee, and overtake thee"—no getting away from the Law—"because thou servedst not the Lord thy God with *joyfulness*, and *with gladness of heart*, for the abundance of all things."

Here is the sweetest philosophy, the most comforting religion, the happiest creed any one could ask. *Just be glad and thankful.* No one could ask more explicit instructions how, or more direct answer why. These curses shall come upon thee and pursue thee and *overtake* thee. Why? Because we have not been glad enough. To be glad is the

Law of Increase. Be glad for all you have and more will come. Go about your living with joy.

Now the praise to be bestowed is not any sort of cajolery, fulsome compliment or flattery. Be rid of the idea of a far-away God to be pleased or mollified by what you may say. The praise is to be given to yourself—your Real Self—to your belongings, your capacities, your twelve brains and to all those round about you. We have found out much through scientific investigation; we are a very knowing people; but we know mighty little about being glad. Some of us are afraid to be glad, some ashamed to be glad, and it has not dawned upon us that we have vicissitudes, nagging poverty, sickness and sin just because we do not know how to be glad and serve the Lord with a joyous heart.

Do not make any mistake about the source of joy. You will not find it without. It is needless to search hither and yon, to seek other people to help us or prophesy for our benefit. The source of joy is within each one of us and we alone can bring it into expression. Any real happiness will come through the Christ consciousness, and we must bring it into manifestation through the Law of Praise. We have been looking in the wrong place; we have failed to praise and have prayed like beggars. We must look within, ask the Father in secret and receive openly. As for our sufferings, it is not God's will for us to suffer, and we must cease our false accusations. We are free to choose—that is part of the Law, and if we choose infirmities and afflictions the twelve brains will work to bring them about, unfailingly. If we writhe and groan it is because we have failed to live up to the joy privilege. Life is a Divine Idea, and death is the absence of the Life Idea. The idea of death is mortal and born of ignorance. We must deny it right back into nothingness and rebuild in the Christ consciousness of the body redeemed from error beliefs in disintegration and destruction—a body glorified. In the wholeness of Divine Life there is no place for belief in decay and death. The spiritual body is formed of spiritual substance, quickened to life, full, free, abundant and everlasting. The twelve brains

do the work, by the power of the transforming Word. We do not die. We *change* from death to Life.

All round about us, permeating all things, is something finer than atmosphere, and this something scientists call Universal Ether. This Universal Ether of the scientists, metaphysicians recognize as the great storehouse of the Divine Idea Substance. We may appropriate as often as we wish, as much as we wish, and fashion after the image of our thought. It is ours, for whatever we wish; it is ours to appropriate and our taking never impoverishes another. The supply is inexhaustible, and it is convertible into the thing we most desire. Thought is the price we pay for the manifestation. The likeness of our heart's desire may be brought into visibility through the law, this pleasing, happy law of Prayer and Praise. We may make practical application of this law today, this hour, this moment. Begin by praising ourselves—our *real* selves, our powers, our possessions. Is it not a joyous creed to be continuously saying, believing, and that with thanksgiving: "I am Love; I am Strength; I am Wise; I am abundantly supplied," and to *know* that with the praise is the increase for ourselves, for our possessions, for the earth. As we sow the seed, and we are sowing the seed when we say *I Am*, we will surround ourselves with as favorable conditions as possible, and will select for our fellows those of the joyous nature, and will couple our successes with those who succeed and sing the song of gladness for the abundance of all things.

[EDITOR'S NOTE—The foregoing is Lesson Seven, Part Two, Unity Correspondence School Course, written by a student.]

Instead of returning evil with evil, try to return evil with good; to say nothing ill of men, to act kindly, even with the ox and the dog. Live thus one day, two days or more and compare the state of your mind with its state in former days. Make the attempt and you will see how the dark, evil moods have passed away and how the soul's happiness has increased. Make the attempt and you will see that the gospel of love brings not merely profitable words, but the greatest and most desired of all things.—*Leo Tolstoy*.

A PRACTICAL APPLICATION OF AN IMPORTANT LESSON

ARTHUR DUDLEY HALL



VERY likely all of us have many times read the story of Jesus Christ's lesson on regeneration which was given Nicodemus. If you have not read this lesson recently it would be well to refresh your memory by reading John 3:1-21.

In order to understand any lesson which is given us in Bible texts we must begin by applying the texts to ourselves. Whether or not this text is an account of some actual incident, or simply a story, can have absolutely no effect upon us relative to our unfoldment. What we want is to get the deeper meaning. That is, we want to get at the Principle lying in back of the words and see how this Principle applies to each one of us as an individual.

Many of us have for a long time simply interpreted this passage quite literally, not fully understanding what it means to us individually. Some people think that Nicodemus, because of fear of his comrades, took advantage of the evening in order to have a little heart to heart talk with Jesus. On the face of this we might be led to think of this highly honored Jew as somewhat cowardly, or, at least, not having sufficient stamina to follow his own convictions. From a literal standpoint, interpret it as you will, it can have no direct lesson for *you* when the letter *only* is studied. Jesus Christ, himself, has said that the letter killeth.

Let us once and for all give up interpretations according to the letter and look for the Real, the True, the Spiritual meaning which is there for us; and which has a most direct bearing upon our entire life. Our intellect is of great value to us when used properly. At the same time, we often allow our intellect to be a great hindrance to us for the reason that spiritual truths are not discerned from anything *outside* ourselves but wholly and simply through perception, inspiration, which is *always* from within.

In spiritual interpretation we find that every proper name in the text is significant of some idea. These ideas we find in every individual. We, then, interpret according to the idea; and, that we may do this, we must place everything in the realm of thought. In so doing we will find that we do not have seeming contradictions as we do when interpreting according to the letter. When applying this true interpretation we find that everything works together in perfect harmony; and our lesson is more easily understood and applied to our own individual experiences.

In this lesson the "Pharisees" is significant of our intellect, "Nicodemus" is symbolic of our highest intellectual ideal, the "Jews" as ideas directly opposed to the Truth, the indwelling Christ, the Savior, as represented by Jesus. By recognizing these various thoughts or ideas within ourselves we are readily able to get the direct, helpful and inspiring lesson for ourselves which is applicable at this present time just as it was when it occurred according to our text.

There always comes a time when everyone feels within himself that there is more for him to learn, more to understand than the intellect can or has comprehended. We all come to the consciousness that there must be something higher for us, something in back of the wonderful demonstrations we see all about us which we desire to understand. We come into this consciousness naturally because we are constantly unfolding the divinity which is always within us.

It is during this process of unfoldment that our intellect, being forced to see that there is a great Truth yet to be learned, stops to think, to consider and to reason. It is this great desire that leads one to seek understanding, to know the Truth which is able to make one free from all inharmonious conditions and circumstances, whether of body or affairs. How many times we have been brought to the realization of the Truth concerning ourselves and others merely by noticing that our friends are doing things which seem almost miraculous to us. Just stop to consider the hundreds of people who have been led to seek the wonder-

ful Truth which is taught in practical Christianity simply because they have been actually morally forced to acknowledge that there must be "something in it."

When we reach this state of consciousness we begin to look within for understanding and enlightenment. We seek Jesus, as did Nicodemus, by night. That is, we turn to the indwelling Christ, the God, the Understanding within, in ignorance of spiritual truths, for understanding of the truths which this indwelling Spirit of Truth teaches us. "To him that knocks it shall be opened." Just as soon as we have the desire for knowledge and understanding of the inner kingdom, the kingdom of God, All-Good, we shall find it.

There was once a young Hindoo who had studied for some time with a great Hindoo teacher for the purpose of understanding spiritual truths. One day the young man, being rather discouraged, demanded of his teacher that he be shown definitely where God is. Whereupon, the teacher took his student for a swim in a nearby river. While they were in the water the older man held the boy under water until the latter nearly drowned. When the boy fully recovered his teacher asked, "What did you want most of all while you were being held under water?" "A breath of air," replied the youth. "Just as soon as you want God as much as you wanted a breath of air you will find him," wisely remarked the Hindoo teacher.

Although this is not an original story, still it serves its purpose of illustrating Jesus' remark that whoever seeks the kingdom of All-Good cannot help but find it.

When we are brought face to face with the truth that we *must* be born again, our intellect does not know just what to make of it. Our intellect has been so accustomed to thinking of itself as absolutely supreme that it does not find it easy to believe something that it is told by the intuition, the inspiration, because there seemingly is no reason in back of it.

Even so, it is the Absolute Truth that we must be born again. Of course, this does not mean that we are to

be born in the same manner in which we made our appearance into this visible world. Neither are we to grow smaller and smaller until we are the size of little children in order to attain the kingdom of heaven, simply because Jesus told us that we could not enter into the kingdom of heaven unless we became as little children. You see immediately that interpretations according to the letter may sometimes be quite ridiculous. Yes, we *must* be born again. That is, we must *regenerate*. In other words, the "new birth" is giving up the consciousness of the belief in materiality as being real and recognizing God—Spirit—as the *one reality*. This "new birth" causes one to come from a sense consciousness into the true Christ consciousness which recognizes God, All-Good, as *all* and in *all*. Again, it is a changing of the mind from that of materiality to one of spirituality, recognizing God as the One Creative Mind, and all men one with this Omnipresent One. All this is brought about by "the Word."

In the process of regeneration we find that our senses and our faculties undergo a great change. Simply by keeping our thoughts centered upon the *realities*—the attributes of God, such as Life, Love, Wisdom, etc., we find that our sight becomes markedly improved, our sense of hearing becomes acute, our sense of touch is accurate and our senses of smell and taste are transformed. Not only are our senses renewed, but so also are our faculties, our disciples, which carry out all the plans which we may make for the development of the body. Through the renewing of our minds, by the Word of Truth, we find that our Faith, Strength, Love, Judgment, Power, Will, Understanding, Imagination, Order, Zeal, Elimination and Vitality are brought under control to the degree that whatever we desire of them is done.

Of course, this process of regeneration is wholly carried on in the realm of thought. It is a renewing of our consciousness. The Principle which is involved here is the law that whatever we are conscious of must come into visibility; and only that of which we are conscious can be

brought into manifestation. With our minds, our mentalities, brought into harmony with the Truth of Being, the indwelling Christ, the *I Am*, the consciousness that God, All-Good, is *all* there is, we find that our bodies show forth in outward expression the true consciousness in the form of perfect sight, hearing, feeling, taste and smelling. You can readily understand that these senses will bring into visibility a perfect body through which the One Perfect Life may find perfect expression. This regeneration does not stop at expressing itself in the body, but extends into every phase and activity of our lives and affairs.

Through the regeneration of our faculties we find that we are more able to rightly use them. Through the right use of Faith, Understanding and Will, we find that we are able to accomplish everything which we attempt to do. Through the right use of our imagination we are able to create just the ideas which we desire to come into visibility. And so it is with the rest of our twelve disciples. Each has its own place and work in bringing the indwelling Christ, the *I Am*, into full expression, thus showing that each one of us is the image and likeness of All-Good, God Almighty.

Without this development, this regeneration, this new birth, we simply *cannot* "see the kingdom of God." In other words, until we look within and begin to live according to the true consciousness, the spiritual consciousness, rather than living in the realm of materiality, we cannot *understand* the kingdom of All-Good. Without the understanding that the kingdom of God is within each individual, that it is the realm of consciousness of Love, Peace, Harmony, Joy and Abundance of All-Good, we are not able to come into possession of our own.

The intellect does not understand this at all. The intellect has absolutely no conception of being guided wholly from within by the Spirit of Truth which leads one into all Truth. The material mind needs many outward signs and reasonable theories and successful experiments before it is fully persuaded of a truth. Yet, Jesus Christ definitely stated that people would look for signs but none would be

given; but those who did as he told them would know and understand his teachings. Spiritual truths are learned only through perception and by following the guidance of the Spirit within.

When once we understand what and where the kingdom of God is we are ready to enter into it. We must be born again. To enter into this glorious consciousness our process of regeneration is by being born of "water" and of "Spirit." That is, we drive from our consciousness *all* beliefs that there is any reality in *anything* except the One Infinite Spirit Substance in which we live, move and exist. "Water" is symbolic of the cleansing of the consciousness from all material, carnal and untrue thoughts; while Spirit is *all* there *really* is. To be born of "water" means that each individual is to drive all untruths from his consciousness through the right use of denials. For instance, one may declare, in understanding, "I am no longer held in bondage to intellectual ideas. I am no longer the slave of materiality. I am no longer separate from the One Infinite Spirit Substance which is the *only* reality."

Having been born of "water" we then are ready to be born of Spirit. This is simply the development which takes place when the consciousness is filled with the Truth of Being. Here again Words of Truth find important place. We are born of Spirit through the right use of true affirmations. For instance, "*I am a spiritual being now and always was and ever will be. I am life eternal. I am one with the Source of All-Good. I am God manifest.*" This consciousness leads us directly into the realm of Divine Harmony and comes into perfect expression in our minds, bodies and affairs.

"That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Here we are brought again to the Principle that like produces like. This is an infallible law of the universe. These two laws, the material and spiritual, are the direct opposites. We cannot carry out one law and get the results of the other. It is absolutely impossible, so why try longer? Some of us have come into

the Truth to a certain extent, but we have not wholly decided to trust the Law of Spirit. For instance, there are many who claim to have been in the Truth for many years, still when they experience some sort of inharmony, either of the body or affairs, they cannot see that such experience is the direct result of following the Law of Spirit sometimes and the law of the flesh at other times. One says, "Oh yes, I know that Spirit is my life and my health and the supply of all that I may desire, but you know that my eyes get tired when I use them very much, so I simply put on my glasses to rest them," or again, "I think that a little hot water in the morning is good for one because it helps cleanse the stomach, etc., etc." Or else one will declare what is true and feel that he understands it, then immediately act in just the opposite way. This is not the *true* way. To begin with, such conditions would not arise if the person was true to principle. It is simply a case of following both laws. "A house divided against itself shall not stand." Make up your mind which law you intend to live by and *then do it*.

The law of the flesh is wholly material. It is carried out by the intellect guided wholly by appearances. Since every appearance changes with surrounding circumstances we can easily see that the laws governing it are constantly changing. On the other hand, the Law of Spirit is eternal, immovable, fixed, absolutely perfect in *all* ways. This *one true law* is always active from *within*, being perceived through inspiration. When following this law one need never fear the consequences for *only good* results from the action of this Law of Spirit.

The Law of Spirit is revealed to each individual by the "Voice of Inspiration." We recognize this inner voice as our "intuition," that "something within me," and variously named. It is nothing more nor less than the indwelling Christ, the *I Am*. It is always active and may be called upon at any time.

Our intellect does not like the idea of following the directions of the inner voice, simply because no reasons can be given for the commands. The intellect, until regener-

ated, demands to know the whys and wherefores before attempting to act. The intellect just loves to argue, even though it knows that it is wrong. The Christ consciousness tells one that we should not look for signs *until* we have carried out the law.

Everyone who knows the Truth is more than anxious to give it to others that they may enjoy all the good that is waiting for them to take possession of. Still, we should never be in any hurry to give it. There comes a time in the unfoldment of everyone when he seeks for the Truth just as did Nicodemus. We, like Jesus, should be only too glad and positive in speaking Words of Truth to any and all who may come to us, in their ignorance of spiritual truths, for understanding. Until one reaches this consciousness of inquiry he does not receive the help from it any more than a primary school child will get the understanding of the principles of advanced mathematics. Although these have ears to hear, yet they do not hear.

Each one of us is the manifestation of the Man Idea in Divine Mind. It is our purpose and privilege of bringing this Man Idea into perfect manifestation. Each one of us is created in the image and likeness of the One Perfect Mind. All of us are not expressing our true selves in every detail. It is God's plan that we do so. The way in which we are enabled to come into the full consciousness of ourselves as children, offspring of the One Infinite Life, is through this process of regeneration. It is because we are created perfect that we *can* reach this true realm of consciousness, for "no man hath ascended up to heaven, but he that came down from heaven, (even) the Son of Man which is in heaven."

In the mentalities of most of us there are a number of subtle thoughts that are seemingly running wild. These are the "serpents in the wilderness." It is our privilege and joy to lift these up into the true ideas where they can be brought into perfect expression. By so doing we are able to bring the Son of Man, the *manifestation* of the Indwelling Christ, into perfect *at-one-ment* with the Truth of Being. We must

thoroughly believe that it is possible and within the power of each one to accomplish this.

In order that we may do this God has given us his only begotten Son. That is, each of us has within us the Christ. In fact, each of us is the Christ, the Son of God. It is this indwelling Christ, the Son of God, who lifts up the Son of Man. It is by acknowledging the indwelling Christ and following its guidance that we are able to restore our senses and our faculties to their normal, God-like, absolutely perfect condition. This is the one mission of the Christ—to save the world—to teach men how to live in perfect peace, health and happiness.

We must believe that this indwelling Christ, our very life, our very mind that thinks us, is Spirit. We must learn to associate ourselves in consciousness with Spirit. We should become so thoroughly conscious of who and what we are that nothing can harm us, nothing can make us fearful and nothing can stand in our way of bringing our true ideas into perfect manifestation.

Our consciousness should be that we are Spiritual Beings *now* and we are children of the One Perfect Life, Love and Wisdom. Our very life is God. Since God is our *life* we have perfect health, for God is *all perfect*.

In this consciousness we will know that our senses are functioning perfectly and that our faculties are so perfectly developed that they can be commanded to do whatever we wish them to do. With this perfect control of our thoughts we find that our bodies will show forth the Truth in perfect health, strength and power; and this perfectness will extend into every condition of our affairs, giving us the consciousness of absolute dominion over all the earth.

The regenerative life is well worth living. We should live the Truth for the Truth's sake, and not for its benefits we are sure to receive. Our one purpose is to express perfectly and show to the world that we are the image and likeness of our Father, God, the Omnipresent, Omnipotent, Omniscient Life.

GIVING AND RECEIVING

MARY PARRISH

"Give, and it shall be given unto you; good measure, pressed down, shaken together and running over, shall men pour into your bosom."



THE above text is one that is not given a great deal of attention, or if it is noticed at all it is in a wrong way. It is really the secret of success and should be followed closely along all lines if one would demonstrate the unlimited, inexhaustible supply of the Father. It is generally interpreted to mean, give money, houses, lands, or give alms to the poor, but we find that this is being done the world over and it does not seem to be getting men true satisfaction. Those who ask alms continue to ask them, and those who give help continue to give it with no visible returns. Why is it? One reason is that they minister to the temporal man only, and another is that they do not give with the consciousness of an unfailing resource—they do not give with the consciousness of God as their supply and the gift is of no benefit to the giver or the recipient.

To me the thought of an inexhaustible resource has always connected itself with a fairy story which I read when I was a little girl. The story was "The Miraculous Pitcher," and those who have read it will remember that the pitcher was owned by an old man and his wife who were, to all appearances, very poor. One evening, after having eaten their supper, they went to sit in the yard and they saw two strange men approaching the house. They stopped at the cottage and asked for something to eat and a place to spend the night. The man and his wife knew that there was not enough left in their cupboard to prepare another meal and still have enough left for breakfast for all of them, but without any murmuring or a word about the emptiness of the pantry, the woman went within to prepare something for them to eat, saying that she would trust God to send the

necessary supply. As she set about preparing the meal she was surprised to find that she had more than she at first thought and when her guests came in to supper they found a bountiful meal before them. On the table was a pitcher half full of milk. The woman apologized for this, saying that had they known the gentlemen were coming they would have saved the milk from their own suppers for them. They thanked her and one of them picked up the pitcher and poured out what appeared to be all of the milk. In a few moments he picked up the pitcher again and poured out as much as before. This continued for quite awhile, to the great astonishment of the owners of the pitcher. When the meal was finished and the men rose to go, the woman picked up the pitcher and found it full to the brim. She was very much amazed at this occurrence, but said nothing. The men remained with them all night and in some mysterious way an abundance was provided for the morning meal. Upon taking their leave the guests thanked the couple for their kindness and hospitality, and told them that as long as they kept the pitcher it should never be empty.

These people gave freely of that which they had, making no excuses nor said they had nothing to give, and accordingly they were blessed with abundance. So it would be with us if we would but obey that inner impulse and give of what we have, not waiting for something big to come to us before sharing with others. Increase comes by use and we can begin now to increase our good by giving—give thoughts of Truth, words of Truth, ideas of Truth; these are far more important than mere money, for they bring the individual to a consciousness of God and his kingdom of plenty, and he is helped to an abiding consciousness of prosperity, whereas a few dollars are soon spent and he has no idea of how to help himself to receive the supply he is so much in need of. If money is given at all it should be with the idea that it is not merely a material thing, but the manifestation of Divine Substance, and all who come in contact with it will receive the consciousness of spiritual substance.

We know that there are certain universal laws govern-

ing all things; therefore there must be a Law of Prosperity, and if we are to demonstrate success we must know this law and keep it. The key-note of this law is found in the first word of our text: "Give." You will notice that this does not say that we are to give money, houses, lands, or anything in particular, but just "give." Have you received something helpful through your knowledge of the Truth? Then give it out, and in giving you will receive a blessing. Have you received in the Silence a helpful thought? Pass it along that there may be room for yet another. But there is even something more than all this that we give and that is ourselves. We can and must, before we make the complete demonstration, give ourselves up wholly and unreservedly to the Lord's work. We must give of the very best that we have and the best will come back to us. One may say, "But what have I to give?" You can give willing service, obedience, love, in fact your whole self, and you will find that in taking this attitude of mind and being willing to serve God and do his work you will be abundantly provided for; no good thing will he withhold, but you will have the consciousness of possessing all things, yet owning nothing. All anxious thought will be eliminated and you will know that all that the Father hath is yours.

Give without thought of return, for you must remember that increase does not come by personal effort, but by the Spirit. God gives the increase through the Universal Law; you have nothing to do but to keep the law. The greatest teacher and demonstrator of this law ever known was Jesus Christ, and we find that he gave largely, expecting no return, yet he was always abundantly supplied. In giving out the loaves and fishes he was fulfilling the law, "Give, and it shall be given unto you," and we know that he did receive "good measure, pressed down, shaken together and running over."

There is yet another side to this question of giving, and that is one which relates to the body. Many people claim to know the Truth, yet their bodies fail to show forth the harmony and perfection which they image for them. The rea-

son for this is that they fail to give the Truth to the body; they do not take possession of the temple in the name of the Lord and give it the spiritual substance and the spiritual food which it requires, and then they get discouraged if the body does not give back perfect health. Every cell of the body is alive and intelligent and will respond to the spoken Word of Truth, just as children will respond to praise. It is not enough to merely know the Truth or to realize the omnipresence of life and substance, but the *I Am* who makes connection with them, must give them to the body. Try sitting silently for a time every day and saying to the different centers of your body, "I now give you freely of God's omnipotent, omnipresent life, health, strength, peace, etc.," and you will be surprised at the quick response. The return will come through the body manifesting perfect, permanent life and health.

One other point in connection with the working of this law is that the heart and not the head shall rule in the giving, for to give with the thought that the recipient is to "pay you back" will bring no results whatever. You must give without thought of return; the Divine Law of Justice will take care of the result. Give because you love to give. Truly, "It is more blessed to give than to receive." Give with the thought that you are merely the custodian of God's supplies and that you have the power and authority to give them out to all who are in need of them. This is being a "cheerful giver," and we are told that the Lord loves a cheerful giver. Why? Because the one who gives cheerfully gives from the God consciousness with the realization that he is but the steward of God, equalizing his surplus; he sees all things as belonging to the Father and gives them out with this idea.

If you are not realizing the blessings of the kingdom of God, now is the time to begin giving forth the Truth, the highest you are capable of giving, and the returns will be far beyond your expectations. You will never find a better time nor a more propitious state of consciousness. Let go of all personal acquisitiveness and affirm generosity; give freely

and unreservedly of all that comes to you to give and surely God will open the windows of heaven and "pour you out a blessing."

SIMILITUDES

J. L. CHESNUTT



BETTER to serve the Egyptians than to die in this wilderness"—so cries the fearful soul when first it leaves Egyptian pots of flesh and fields of toil, in quest of peace in a Promised Land that flows with milk and honey.

Each soul will find its own Red Sea, and just beyond, a wilderness, as did those Israelites. In fear, they cried. Before them tossed the red-hued waves that rolled upon the wide expanding sea, and stopped their forward march. Behind them came their master-foes—like lustful thoughts that would enslave. Those faithless Israelites could see their graves beneath, but not their God above.

How shall the hemmed-in soul proceed? What should it *do*, when thus besieged?

"Fear not, *stand still*, and see that which the Lord will shew to you"—so speaks the Voice of God to each of us.

One must stand still in *self*, to let the Spirit "do the work." The anxious self would act alone, unguided by the Spirit's Voice; and thus it errs.

There is for each a snow-white cloud by day, to lead in Wisdom's way—a cloud of fire by night enlightens every man, though darkness comprehends it not—and self should follow this, the Light that is in Life.

The still, small voice of Christ within will lead us out of Egypt's pain of toil, and to the realm of love and joy and peace, where we may ask and thus receive, until our joy is full; for God gives good abundantly that we should wisely use, and thus enjoy.

"Fear not" then, the red-hued waves that rush in fury

far upon the shore and threaten to o'erwhelm—they shall engulf the foes that vex, and we shall see them not again for evermore.

"Stand still" in self that God may work; *be still* in self that God may speak; and look to him; then shall the parting rod of Spirit's power divide the cleansing sea, and we shall walk "dry-shod" where rolled the threatening waves; and we shall sing today upon the other shore, of victory—of freedom from enslaving thoughts—of strength in God alone—of hope renewed.

And we should murmur not while on the way. We each must learn to walk, *or stand*, in faith; and each must place his love in God alone, who gives us every perfect gift. We must be born *anew* before we see that Promised Land, or enter in to share its joys so full.

What though the waters of Marah be bitter indeed! The Spirit will show us the sweetening tree, or open a fountain of Water of Life, forever flowing, crystal pure. And he will feed us manna—the bread of Life from heaven—while we are in our "wilderness."

So let this word *abide* in you, both *now* and evermore: We must *be still* in self to *know* that Christ within is God; we must *stand still* in self to see the Spirit "do the work;" and we should follow ever that inner Voice and Light.

LOVE

And then, after having learned all that, you have to learn this further thing—humility—to put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself. Love waives even self-satisfaction. "Love vaunteth not itself, is not puffed up."—*Henry Drummond*.

Every heart that loves with truth is equal to endure.
—*Tennyson*.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity Society Correspondence School, 913 Tracy Ave., Kansas City, Mo.

UNCONVENTIONAL TEACHERS



BE NOT many of you teachers." This is always the judgment of those in bondage to intellectual methods. They see the many necessary qualifications of the good teacher and demand that all who assume the work shall come up to their standard. This standard has resulted in an army of religious teachers who are educated in the schools of men instead of the school of the Holy Spirit. Jesus did not demand a collegiate education of his disciples, but told them that they should be inspired of the Spirit, and those common, uneducated fishermen went forth and preached and taught, healed and wrote as never men have since. Yet they were not free of faults. They had their shortcomings and are open to criticism.

In this day we find people fearing that they are not good enough or well enough to speak these words of Truth and Life which are so freely being given to us. Had Peter, John and Andrew made this excuse they would not be known to us today as the worthy disciples of the great Master, but would have gone back to their fishing nets and been counted with the millions of unknown fishermen.

But we are to learn from this that the preparation for doing the Jesus Christ work is not of men; that we are not to be deterred by mental or physical limitations, if we feel the stirring of the Spirit within.

Establish in mind the idea of what you want to bring forth and then work up to it. This is the method of God, and in this way all creation is made manifest. First the idea in mind, then the externalization of that idea.

Do not let any one scare you by telling you that you lack the ability necessary to carry on the work you desire to do. If you have but one arm, one leg and one eye, and are sitting on the curb asking alms, preach with all your might the wholeness of Being and the opulence of God.

The very foundation of our science is that the "image

and likeness" in mind can be made manifest, and that the "God said" may go forth regardless of the "dark" and "void" condition of the "earth." We know that man *was* before he built houses to live in, and we also know that man is *I Am*, and that it is the *I Am* that builds this body-house in which it lives.

So let us not be afraid that there will be too many teachers unprepared for the work, but let us rejoice that there are so many excellent ones who have come up like the Disciples, from the most humble conditions of life, and are making manifest the Truth and love and helping power of the Father, in the face of the most discouraging environments of body and affairs. It is the overcoming of these apparent obstacles that makes us strong, so we are to bless them as "stepping-stones to higher things."

ANSWERS TO QUESTIONS IN JUNE UNITY

How is the Christ righteousness incorporated into the mind and body of man?

The Christ righteousness is incorporated into the mind and body of man by faith and understanding. A living faith in the innate purity and perfection of the indwelling Christ, and a realization on the part of the individual of his oneness with that perfection, establishes the mind and body in the actual inwrought righteousness of God. This realization is brought about by understanding and affirming Truth.

What is "the mystery which hath been hid from ages and from generations, but now is made manifest"?

In Col., 1:27, Paul explains that "the mystery which hath been hid from ages and from generations, but now is made manifest," is "*Christ in you, the hope of glory.*" In past ages and generations, God was thought to be a being outside of man and very far removed from him; but Jesus came with the revelation of God as man's indwelling Lord.

What is it to be "reconciled to God"?

To be reconciled to God, is to become willing and

obedient to his law. Reconciliation takes place by man's surrender of an adverse will, and an acceptance of the "mind that was in Christ Jesus," which is in absolute harmony with the Divine Will.

What is meant by holding a mental picture of that which you wish to demonstrate?

"Holding a mental picture" is a work that lies deeper than the outer man discerns. The subconscious must enter into the process and desire intensely the good that is to be demonstrated. This deep desire keeps in mind an image of that which is to be brought into manifestation. It will be seen that this is a far greater work than the personal effort to keep in the conscious mind a superficial picture of the thing desired.

QUESTIONS TO BE ANSWERED BY STUDENTS

What is meant by a "center of faith" in treating?

What has confession of sin to do with healing?

How may we know whether writings that are said to be inspired are given by the inspiration of the Spirit, or are merely the product of the intellect of man?

BIBLE STUDY

The Creation

The Bible is a history of man. In its sixty-six books, it describes in allegory, prophecy, epistle, parable and poem, man's generation, degeneration and regeneration.

The Bible has been preserved and prized beyond other books because it teaches man how to develop the highest principle of his being, the Spirit. As man is a threefold being, Spirit, soul and body, so the Bible is a trinity in unity. It is *body* as a book of history; *soul* as a teacher of morals, and *Spirit* as a teacher of the deep mysteries of man's Divine being.

The student of history finds the Bible interesting, if not wholly accurate; the faithful good man finds in it that

which strengthens his righteousness, and the overcomer with Christ finds the Bible to be the greatest of all books as a guide to his spiritual unfoldment.

But the Bible must be read in the Spirit in order to get its lesson. The key to its spiritual meaning is that back of every mentioned thing is an *idea*, and that the thing described is merely representative of some spiritual quality.

The Bible will be more readily understood if the fact is kept in mind that the symbols used have both an inner and an outer application. In its intellectual study the external only is considered, and the inner or living reality, of which the outer is a manifestation, is not discerned. In these lessons we shall look to the within and trace the lawful and orderly connection between the within and the without.

Genesis, historically considered, has three parts: first, from the creation to the flood; second, from the flood to the call of Abraham; and third, from the call of Abraham to the death of Joseph. This book is rich in figures, types and symbols. Remembering that a symbol must first be known before its meaning can be understood, the student is asked to read carefully for this lesson the first chapter of Genesis.

This first chapter describes creation as accomplished in six days, followed by a seventh day of rest. There is no reason to believe that these days were twenty-four hours in length. "A day is with the Lord as a thousand years, and a thousand years is as a day." They simply represent periods of development or degrees of unfoldment. Heaven is the orderly expression of all the ideas in Divine Mind. Earth is the manifestation. The number twelve occurs throughout the Bible, always in connection with symbols of the faculties or ideas in Divine Mind. These twelve faculties are Life, Love, Power, Strength, Wisdom, Faith, Imagination, Reason, Will, Order, Zeal and Purity. All of these faculties have a threefold character: first, as absolute ideas in Divine Mind; second, as expression of ideas, and third, as manifestation. In man this threefold character is known as Spirit, soul and body. So in studying man as the offspring of God or Divine Mind, it is necessary to distinguish between the

faculties as they exist in Spirit and as they are expressed in soul and body consciousness.

Studying this first chapter of Genesis as it applies within man, we find heaven to be the realm of Divine Ideas within his true being. Earth is a manifestation of those ideas. This manifestation is body. The first step in the awakening of man to spiritual consciousness is the dawning of the light, perception of Truth, through the quickening of the Spirit. Light is wisdom, and the first day's work is the calling of wisdom into expression. The creation of the "heaven and earth" means the creation of *mind* and *substance*. "Light" represents intelligence, and "darkness," ignorance. These are symbolically "day and night." The second step in mind is the development of *faith*, the "firmament." The "waters" represent the unestablished elements of the mind. The third step is the formative power of mind, called "imagination." When the "waters" are "gathered together in one place," and the "dry land" appears, then the multiplication of forms and shapes begin in the mind; this is the work of the imagination.

The "two great lights" of the fourth day are the *will* and the *understanding*, or sun, spiritual *I Am*, and moon, intellect. The fifth step is the bringing forth of sensation and discrimination. The "creatures" are thoughts functioning in the soul, and the "fowls in the open firmament of heaven" are ideas approaching spiritual understanding. The sixth step is the bringing forth of ideas after their kind. When man approaches creative power in his thought, he is getting close to God in his consciousness, and the realization that he is the very "image and likeness" of his Creator dawns upon him. This is the consciousness in man of his Christ-Mind.

The creation described in these six days, or degrees of God-Mind, is wholly spiritual, and should not be confounded with the *manifestation* described in succeeding chapters. God is Mind and all his works are made in mind, and *finished* there; "and he rested on the seventh day from all the work which he had made."

QUESTIONS ON THE BIBLE LESSON

[These questions are for the help of the student in the preparation of his lesson. Answers are not to be sent to us.]

What is the real character of the Bible?

Why is it helpful to man in his spiritual unfoldment?

What is the meaning of "reading the Bible in the Spirit"?

Why should it be read in the Spirit?

How may the book of Genesis be divided historically?

Are the "days" of Genesis twenty-four hour days?

What is the meaning of the number twelve used so often in Bible symbology?

What is heaven?

What is earth?

What is each day's work in the Creative Process?

What is the significance of the seventh day of rest?

What is the difference between the creation described in the first chapter of Genesis and that which is described in the chapters following?

FROM THE EMPHATIC DIAGLOTT

But I say to you, who *hear me*, Love your *enemies*; do good to *those who hate you*, bless *those who curse you*, pray for *those who injure you*.

To *him striking thee on the cheek*, present the *other* also; and from *him who takes away thy mantle*, withhold not even thy *coat*.

Give to *every one asking thee*; and from *him who takes away what is thine*, demand it not.

And as you would that *men* should do to you, do in like manner to them.

And if you love *those who love you*, What thanks are due to you? for even *sinners* love *those who love them*.

And if you do good to *those doing good to you*, What thanks are due to you? *Sinners* even do the *same*.

THE SILENCE

Answers to Questions, Lesson One, Part One, Unity Correspondence School Course, Answered by

JOHN WILLNER, a Student

Question 1. What is the difference between spiritual understanding and intellectual understanding?

Answer. Spiritual understanding can only be obtained from within. It is an inner knowing; there is no room for doubt or question. A man feels he knows, and desires nothing from the outside to corroborate it. This has to be quickened by using quickening words. Intellectual understanding is obtained through the study of books and listening to lectures and teachers. While what is gained in this way may be true, much may be open to question, and at any rate there is no inner illumination accompanying it, so that at best it is quite unsatisfactory to support spiritual truths, carrying no authority with it that the inner consciousness can accept.

Ques. 2. What is the character of God?

Ans. God is Spirit—life, love, power, wisdom, knowledge, wholeness and perfection. These are not attributes but qualities of Being. He is Omnipresence, Omnipotence and Omniscience.

Ques. 3. What is prayer?

Ans. Prayer is not petitioning or beseeching God, as is generally supposed, but the exercise of communing with God as Father within, the effect being to bring man into conscious oneness with him.

Ques. 4. What is the "secret place of the Most High"?

Ans. The place or point of conscious union with the Father within. This was referred to by Jesus when he advised men how to pray, "to enter into thy closet;" the innermost consciousness.

Ques. 5. What is meant by "enter into thy closet" and "shut thy door"?

Ans. To "enter into thy closet" is to turn from the without to the within. To "shut thy door" is to close the senses from the without—the five senses.

Ques. 6. What is the meaning of "going into the Silence"?

Ans. To still the outer sense from all thoughts of the world, then listen in the Silence for the "still, small voice" of the indwelling Father. By this we come to the consciousness that we "live, move and have our being" in him, also that he lives, moves and has his being in us.

Ques. 7. How are the thoughts of man brought under his control?

Ans. The thoughts of man need to be disciplined or else they will wander at random and dissipate his mental energy and force. He ought, therefore, to center within, in *I Am*, get poise and self control, then direct the thoughts to a purpose. By this means only can man learn to effect much by his thoughts to bring him satisfaction.

Ques. 8. What is the meaning of the statement, "In him we live, and move, and have our being"?

Ans. God is omnipresent Spirit, Love, Wisdom and Power. Man is the "image and likeness" of these qualities, in fact, is these qualities. This is true of all men, and man should cultivate the consciousness of this so as to be able to say, "I and my Father are one."

Ques. 9. What benefit comes to us from praying to God as "Our Father"?

Ans. The word "Our" suggests the fatherhood of God and the brotherhood of man. This thought helps to eliminate all ideas of better or worse between men, and that to see the good of all is to be the best service to oneself. "Father" is a homely word and is suggestive of love and care as well as supply. To approach God in this manner helps us to feel his nearness, and as he knows our human nature we can depend upon him to lead us into the knowledge of his will. It also dissipates the race consciousness of unworthiness, punishment, etc.,

Ques. 10. Where is heaven?

Ans. Heaven is not a place far away in the skies, as is generally supposed, but is always everywhere present. It is the realm of peace, love, joy, harmony, wisdom and happiness. It is within man where the Father dwells.

Ques. 11. What is it to hallow the name of God?

Ans. The word "hallow" comes from the word "wholeness." To "hallow" the name of God is to bring into realization the idea of wholeness or perfection.

Ques. 12. What is God's will for man?

Ans. God's will for man is that he shall come into the consciousness of his kingdom within and without. God is love and wisdom, and he desires that man shall have no experience opposed to these qualities. When man prays with this realization his experiences on the outer plane (earth) will agree with the inner. To say, "Thy will be done on earth as it is done in heaven," is an affirmation in order to produce these harmonious effects.

Ques. 13. What is "our daily bread"?

Ans. Jesus said, "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God." So that by this and several other statements of his to the same effect, man needs to feed upon the spiritual substance of true words besides ordinary food for the stomach.

Ques. 14. Explain why it is necessary to pray believing we have received.

Ans. When we approach God for a particular need it is necessary that we realize that we are dealing with Law, "without variableness or shadow of turning." Men judge by appearances and consequently do not realize that they are bewitched by time which has no reality in Omnipresence, the Eternal Now. So that to ask for anything with the suggestion of a future fulfillment underlying it must necessarily make it future, in other words, "of none effect." This is asking amiss. To believe that one has received is consistent because it is fulfilled in the invisible. The time taken for it to appear in manifestation is man's affair, part of the delusion of mortal mind.

Ques. 15. What is affirmation?

Ans. Affirmation is a higher form of prayer than asking. It assumes the fulfillment of every desire. This form of prayer is necessary to quicken faith.

Ques. 16. How are we helped by affirming the Truth?

Ans. To affirm the Truth quickens the understanding by the Spirit of Truth dwelling within man. This is the way to raise the consciousness out of lethargy into activity, and to direct the faculties from error ways to ways of righteousness. Experience proves this to be very potent in cultivating faith into a sense of substance.

Ques. 17. How do we get into conscious unity with God?

Ans. By continual denial of error, affirmation of Truth, habitual prayer and systematic times of entering "into the Silence," one becomes weaned from material interests and spiritual interests become the soul's delight. This does bring one into conscious oneness with God.

Ques. 18. What is meant by "holding a thought"?

Ans. This is a form of mental concentration. To "hold a thought" is to take a statement of Truth, repeat it a few times and then meditate upon it, drawing all thoughts to it and so assimilating its Truth.

Ques. 19. Give three affirmations that will help one to realize his unity with God.

Ans. (1) "I and my Father are one;" (2) The mind of God is my mind, and I vibrate with harmony and wholeness; (3) I am the offspring of God, made in his image and likeness, therefore partaking of the Divine nature.

Ques. 20. Eight necessary conditions of true prayer are mentioned in a certain paragraph of this lesson. Please give them in your own language.

Ans. 1. We should be sure to direct our prayers within instead of without.

2. We should pray to God as "Father" and not to a misty person, without any clear conception of who or where he is.

3. We should be sure to identify ourselves as one with him, his offspring, without any idea of separateness.

4. We should enter into the closet—the within, the very center of our inmost being.

5. We should close the door of the senses and so allow no intrusion or disturbance of any other thoughts whatever.

6. We should believe that our request or desire has already been fulfilled that very moment and refuse to admit any doubt.

7. We should examine our prayers beforehand, being careful to discipline our desires, that the kingdom of heaven and his righteousness shall be the first consideration, and consider things as to follow as a natural consequence.

8. We should also examine our minds as to whether we have truly and fully forgiven everybody before we pray, or else we cannot expect to be *at one* with our Father who has fully forgiven us, but cannot become active to us otherwise.

[The author of the foregoing, in returning his lesson, has written us the following letter which will more fully explain the work of the Spirit in him. He evidently is ripe for a larger field, and we print his address in full for the benefit of those who may be wanting a teacher.—EDITOR.]

Inclosed are my replies to the twenty questions forming Lesson One. I must convey to you my warmest thanks for the help the lesson has been to me. The first time I read it through I realized an experience of intellectual illumination which I have never been conscious of before in the same way. Truly, I felt that the Holy Spirit breathed through the words, opening out underlying meanings and answering to faculties in ways that ordinary reading has never done.

I have been preaching for twenty years for the Wesleyan Methodist Church as a local preacher, diligently studying theology and philosophy, but through the force of the latter and an innate doubt as to the logic of the former, together with a deep-seated heart hunger for some Reality, I was brought into contact with Mr. Aldridge who explained these principles in a general sort of way. I thought he was just a fanatic, and when he emphatically stated that he should not go through the change called physical death, I concluded that he must be mad. Later he lent me two books, A. R. Militz's "Lessons on Primary Healing," and Charles Fillmore's "Christian Healing."

Being American, I concluded that it was just the wild mania that unfortunately has become part of English Race belief of people of your country. I did not feel drawn to pay much attention to the books. Still I did read them, and found such an intense awakening of my spiritual faculties, that I wondered whether such an experience could be safe. Still I *carefully* read them and UNITY, and oh, the glory and delight that has entered into my life! I cannot explain it, but my heart bounds with gratitude to you all over there.

My wife has gone along with me in the same way. She wrote to you to treat her finger—for the first time in her life she has experienced twinging—so that the Father has commenced his healing work. My three young children have taken the teaching most joyfully and always have got some happy experience to relate in their talk with other children.

Mr. Butler came in contact with me about the same time (October, 1913). He had as he said, practically thrown his Bible away three years previously, convinced "that there was nothing in Christianity." But he has taken this Truth and such a transformation in his life has taken place it is the surprise of everyone.

I have placed my large diningroom at the disposal of Truth seekers on two week evenings and Sunday mornings, and a splendid convert has been won, but I will not detain you on his account.

My preaching at the Wesleyan Churches has called me to account, and I have been forbidden to preach until I can satisfy the Preachers' Meeting that "I still believe in and preach 'our doctrines.'" I have written briefly my reasons, giving them the main points of my new-found Truth, with a demand that the whole shall be read to the meeting, and stated that I shall not withdraw, but shall leave the responsibility of being deprived of preaching appointments to them. I am sure that I have been inspired by the Spirit and cannot imagine that they, as I know them, will understand. However, I trust that their souls will be quickened.—*John Willner, Sabathu, Thorneycroft Lane, Wednesfield, Wolverhampton, England.*

At times the whole world seems to be in conspiracy to importune you with emphatic trifles. Friend, client, child, sickness, fear, want, charity, all knock at once at thy closet door and say, "Come out unto us." Do not spill thy soul; do not all descend; keep thy state; stay at home in thine own heaven; come not for a moment into their facts, into their hubbub of conflicting appearances, but let in the light of thy law on their confusion. The power men possess to annoy me, I give them by a weak curiosity.—*Emerson.*

A TEMPLE TALK

CHARLES FILLMORE

The Lord is in his holy temple; let all the earth keep silence.
—Hab. 2:20.

And the Lord, whom ye seek, shall suddenly come into his temple.
—Mal. 3:1.

The Most High dwelleth not in temples made with hands.
—Acts 7:48.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—I Cor. 3:16.

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.—I Cor. 3:17.

Know ye not that your body is the temple of the Holy Ghost, which is in you, and ye are not your own? Glorify God in your body, and in your spirit, which are God's.—I Cor. 6:19-20.

Ye are the temple of the living God; as God hath said, I will dwell in them; and I will be their God, and they shall be my people.
—II Cor. 6:16.

Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord.—Eph. 2:20-21.

Jesus said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.—John 2:19-21.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.—Rev. 3:12.



WHEN Jesus came proclaiming that his body was the temple, it was but a renewal of what the children of Israel had been taught in all their religion. God first instructed them in the building of a tabernacle, representing the first projection of the divine body. This tabernacle was merely a "tent," transitory. Then came the promise of a permanent structure, and David was told to gather the material. But, being a man of war, he could not build the permanent body, thoughts of peace and love being necessary. His son Solomon, a man of peace, was to be the builder.

History says that for magnificence and splendor and cost, Solomon's temple has never been equaled. It occupied three-fourths of a mile square, and cost a billion dollars; yet not a vestige of it remains. Several temples have since been built on the spot where it stood. So we see that the enduring temple which man is to build is not the material, but the temple-body of Jesus Christ.

When Jesus came teaching that the body is the temple, he brought to man the revelation of the enduring temple. We as a race are educated through outer symbols. The temple of Solomon and the tabernacle which preceded it were object lessons, symbols of the true tabernacle which God pitched and not man, of the temple not made with hands, eternal in the heavens. The heavens represent the consciousness of the ideal in each of us. The real temple idea is a permanent abiding place for the ego. The ego must be clothed upon. Man is a series of conscious projections from center (ego) to circumference (body). This clothing is made of thoughts.

We are told by physiologists that the whole organism is built cell by cell and destroyed cell by cell. The builder of a house uses brick and mortar, and to this we have a correspondence in body-building and character-building. There must be pigeon-holes where all the different thoughts and feelings and memories can be filed away that they may be readily found when wanted. This is the object of the Body-Temple, and it is a wonderful structure. It is not only Substance, but Life, Intelligence, Power. It is fitted to perfectly express Divine Mind.

All that preceded Jesus Christ was transitory. He came as the enduring man, and his body was the temple of the living God, because he made it alive. He said, "Follow me"—"follow me in the regeneration."

In its courts, furnishings and observances, the temple of Solomon represents regeneration. It shows the various steps through which man passes in order to come to completeness in Universal Mind where his body is indeed the "temple of the living God."

In the symbol temple, there was first the court of the Gentiles, the outer court where all people of every nation could gather, and be in touch with spiritual life; but these people were not allowed to enter the inner court. Only those were permitted there who took religious vows. These two courts are representative of two states of mind. In this day we call them the conscious and the subconscious. In an orderly process of development, there are certain conditions to be observed. The rabble from the outer court are not permitted to enter the inner without a purifying. People who strive to enter in without a mental cleansing, a change of mind, meet with worse conditions than they had before. In the inner court was the altar for sacrificial offering. It was thirty feet square, and seven and one-half feet high. On this altar, burnt offerings of all kinds were made. All who came to worship were expected to bring an offering; a goat, a kid, a dove, etc. Here is a representation of the giving up in the regeneration of all animal proclivities. In the religious life, those who seek God must live differently from those in sense-consciousness. There must be a change of mind, and a relinquishment of all that pertains to sense ways.

Still further in the second court was the brazen sea, held up by twelve brazen oxen. There were ten lavers also. The brazen sea represents the soul. It is necessary to have a certain cleansing of the whole consciousness from the idea of sin. He who enters the temple must realize his innate purity, and if he observes the various steps in purification through denial, he will have this consciousness.

The next step after sacrifice and cleansing is the entrance into the holy of holies. There was the seven-pronged candlestick, and the shewbread, and the incense. The candlestick represents the light of the Spirit, which light cannot be explained to outer consciousness. What was within the temple was invisible from without. The shewbread was the symbol of the invisible substance of consciousness—the manna of God. There is a substance in the body

itself, but only those can lay hold of it and make it theirs who enter the holy of holies.

Incense is a symbol of prayer. There must be a constant going forth of the word of the Spirit, proclaiming Truth. This spiritual essence should radiate from center to circumference, and permeate the whole consciousness.

After man has dwelt in the holy of holies, he can go still further into the holy place. Into this the high priest entered once a year, and in it was the Divine Shekinah, a pillar of light, symbol of the Holy One, formless, absolute, without limitation of any kind. In the play of Ben Hur, Christ is represented by a beam of light. He is never seen in the personal; his presence is merely suggested by the light. So is the Ray of God, the Divine Man Ego, in the Holy Place within every man.

The high priest is *I Am*. Every one of us is a high priest in his own temple. When we enter the Absolute we sacrifice the personal upon the altar that we may realize the Christ way into the secret place of the Most High.

By observation we see that man was and is being educated by outward symbols. Our temple becomes more magnificent as consciousness broadens, and we go deeper into the mysteries of Being. Spiritual thought and spiritual meditations are constantly carrying us to the place of ascension, where form is resolved into its Divine Idea. This was the supreme victory of Jesus Christ. When he came proclaiming that the Spirit of the Lord was upon him, anointing him to open the eyes of the blind, a new consciousness came to the race. He opened the eyes of men, and showed them the way into their Body-Temple. We must follow him in this eternal temple building. He is the only man that ever created a permanent body. If we make the proper sacrifice and enter in absolute purity the way will be easy. But we must have courage and boldness to enter into the Absolute as Jesus did, and proclaim with him, "I and my Father are one."

Jesus Christ taught the beauty and continuity of these temples. This is one object of his ministry. He first pro-

claimed that his mission was to preach and heal, and all of his work was to demonstrate perfection of the temple, to establish the true worship of the living God throughout the body, which is God's temple.

Every man is a high priest in his own consciousness. When you say, "The Lord is in his holy temple," do you think about God dwelling in externals? If you do, have the fearlessness to say to every tumultuous thought, "Be still, and know that I am God. The Lord is in his holy temple; let all the earth keep silence," and know that it is your own God-given Ego that is speaking.

LOVE THAT ASKETH LOVE

Love that asketh love again
Finds the barter naught but pain;
Love that giveth in full store
Aye receives as much, and more.

Love, exacting nothing back,
Never knoweth any lack:
Love, compelling love to pay
Sees him bankrupt every day.

—*Craig*.

It is the law of giving and receiving—receiving and giving, that requires us to share with others all that we receive from the limitless Supply of All-Good. The Life of Spirit is a universal energy. If we make ourselves receptive to its healing power, we are only receiving that which is our inherent right; but we cannot shut it up within ourselves and claim it all as ours. This is not fulfilling the Law. Only as we keep open the channels of expression can we receive what the Father has for us. It will be a great help to you if you will keep in your mind the thought of expressing that which you, through your faith, receive from God.

Only that which thou art in thyself determines thy value; not what thou hast.—*Auerbach*.

SUNDAY LESSONS

SUNDAY, JULY 26

COMPLETE CONSCIOUSNESS OF THE SPIRITUAL
BODY

Scripture Text—Acts 1:1-14

1. The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach,

2. Until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen.

3. To whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God:

4. And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me:

5. For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.

6. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

7. And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

8. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

9. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

10. And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel;

11. Who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

12. Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off.

13. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the son of James.

14. These all with one accord continued stedfastly in prayer,

with the women, and Mary the mother of Jesus, and with his brethren.

SILENT PRAYER: *I am thankful for this ascension of my understanding into my spiritual body.*

Those who have entered into the Jesus Christ discipline are daily mentally going through the crucifixion, death, burial, resurrection and ascension of the "Man in Christ." This new man is born of a Divine Idea through the overshadowing of the Holy Spirit, and this Idea is that man is a spiritual being. He is a "Holy Thing," as was told Mary, the Soul.

This new and true idea of man enters the consciousness of the "new body in Christ." Paul said, "I die daily." It is the dying of the old and the resurrection of the new which is constantly going on that causes us such times of travail. But at each resurrection the New Body in Christ is a little stronger than before. Then there are the times of ascension in which we are received up into the heavens. Such an experience is nearly always followed by a descent of spiritual power into consciousness. In order to have this Holy Ghost baptism we must be looking for it; that is, our attention must be poised toward things spiritual. The "upper room" to which the disciples went is that high state of mind we assume in thinking about spiritual things. It may be attained through prayer, or going into the silence with true words, or in spiritual meditation. There are various methods for this attainment.

When we have these unusual experiences the thought invariably comes into mind, "It must be that I shall now come into an abiding spiritual state of consciousness." The disciples asked, "Lord, wilt thou at this time restore the kingdom of Israel?" "And he said unto them, It is not for you to know the times or seasons, which the Father hath set within his own authority." We do not know when the final change will come when "this corruptible shall put on incorruption." We do find, however, that we get the consciousness of the descent of spiritual power which is witnessed in the uttermost parts of our earth, or body.

After a great spiritual illumination we find our minds and hearts reaching out for heavenly things until we almost forget our practical life. We continue to look steadfastly into heaven "until the two men in white apparel" (consciousness of Spirit within and without) call our attention to the fact that this New Man in Christ has not left us but will return in the same manner that he went, that is, in consciousness.

SUNDAY, AUGUST 2

SPIRITUAL UNITY DEMONSTRATED

Scripture Text—Acts 2:1-11

1. And when the day of Pentecost was now come, they were all together in one place.
2. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.
3. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.
4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.
5. Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.
6. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.
7. And they were all amazed and marvelled, saying, Behold, are not all these that speak Galileans?
8. And how hear we, every man in our own language wherein we were born?
9. Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia,
10. In Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes,
11. Cretans and Arabians, we hear them speaking in our tongues the mighty works of God.

SILENT PRAYER: *I am unified with the Wisdom and Power of Divine Mind.*

The "day of Pentecost" with the Jews was the great feast of the harvest or "day of first fruits." It was the day on which the devout Jew was to remember his deliver-

ance from Egypt (Deut. 16:12) into the freedom of the promised land. To one who has come out of the ignorance of mortal thought into the understanding and freedom of the Spirit this has special significance. It represents that "day" or degree in the mind where the presence of the Spirit is as *substance* to the consciousness.

This state of mind is brought about through meditation and a massing or concentration of the spiritual ideas. "They were all together in one place." It is really a conjunction between the thinking mind, or what we term normal consciousness, and the superconscious or spiritual mind. When this connection is made there is a descent into the body of spiritual energies that produce a great and unusual commotion. "Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting." This descent of the spiritual consciousness into the "house" or body often terrifies those who do not understand its significance, and they think it is the work of some spirit or malific influence. The vibrations are sometimes very pronounced in the body. This is not to be feared. It is not mortal mind, spirits, nor any dangerous influence, when you have been sincerely asking for the presence of the Spirit of Truth.

It makes a great difference how this Spirit is received. If fear dominates, there will be fearful results, but if understanding and confidence is the prevailing thought, good will always follow. The gift of tongues is the ability to express Truth freely.

There dwell within us many "devout men," or subjective thoughts, of which we are totally unconscious until this Holy Spirit descends into our minds and we see good in the depths of our being that we never saw before. Then our *Word* of instruction and enlightenment goes into these darkened corners of our realm, and we preach the gospel of Jesus Christ to all the people or thoughts that are there congregated, and they "all hear in our own tongues the mighty works of God."

SUNDAY, AUGUST 9

PERMANENT CHRIST CONSCIOUSNESS ESTABLISHED

Scripture Text—Acts 2:32-42

32. This Jesus did God raise up, whereof we all are witnesses.

33. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.

34. For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35. Till I make thine enemies the footstool of thy feet.

36. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37. Now when they heard this they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38. And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

39. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him.

40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41. They then that received his word were baptized: and there were added unto them in that day about three thousand souls.

42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

SILENT PRAYER: *I receive with joy and thanksgiving the baptism of the Holy Spirit.*

The ordinances of the orthodox Christian church are the "outward observance of an inward grace." Baptism is symbolical of that cleansing of the mind which should precede the descent into it of Truth. "Repent" is, in the original Greek, "change your mind." When we change our thoughts for something better we are ready for the next step, which is baptism—denial of sin or error thoughts. This includes more than a resolution to be good and believe in Jesus as our Savior. Sin covers a multitude of wrong and ignorant ways of thinking and acting. All sickness is the result of sin. It is a sin to even think sickness possible to man.

The Holy Ghost is the same as the Spirit of Truth. When we have received a concept of our relation as spiritual beings to God, the old state of thought is easily dissolved and washed away by baptism, or denial. Then there come into the mind ideas direct from the Fountain-Head, and we see everything in a new light. If this narrative of the early church be taken literally, there was an entire change of property relations, the result of spiritual understanding. They sold their goods and put the proceeds into a common fund to which all had access according to their needs.

This community of interests is undoubtedly an essential part of Christianity, and will finally be recognized and adopted by those who follow the teachings of Jesus. But before it can be made successful there must be a change of mind from things temporal to things spiritual. So long as we have in our minds the great importance of money, houses, lands, jewels, food and clothing, just that long will it be unsafe to put us in a community where all things are held in common. And these things will seem of great importance to us until we get hold of that inner Substance out of which all things are formed.

The "*breaking of bread and prayers*" is the stirring into action in consciousness this inner substance, and concentrating the mind upon it as the real possession. Then "they did eat their food with gladness, and singleness of heart." All who have attained this realization of the inner life will testify to the gladness with which it is appropriated in the consciousness. All outward pleasures pale into moonshine when this inner light of the Holy Spirit begins to shed its rays in the heart.

SUNDAY, AUGUST 16

AN AFFIRMATION OF STRENGTH

Scripture Text—Acts 3:1-16

1. Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour.

2. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3. Who seeing Peter and John about to go into the temple, asked to receive an alms.

4. And Peter, fastening his eyes upon him, with John, said, Look on us.

5. And he gave heed unto them, expecting to receive something from them.

6. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.

7. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength.

8. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.

9. And all the people saw him walking and praising God:

10. And they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

11. And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?

13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him.

14. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you,

15. And killed the Prince of life; whom God raised from the dead; whereof we are witnesses.

16. And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all.

SILENT PRAYER: *I am strong in the Lord and the power of his might.*

The "gate of the temple which is called Beautiful" is Spiritual Understanding. The gate opens when we pray and praise. Among the twelve faculties of the mind, as typified by the twelve sons of Jacob, it is Judah. When he was born, Leah said, "Now will I praise the Lord." In our lesson today, "Peter and John went up into the temple at the hour of prayer."

Some people think that the understanding of the inner

life can be attained without prayer, but they are mistaken. All who have reached heights in things spiritual have been noted for their devotions. Jesus was a striking illustration of this. He spent whole nights in prayer, and he seemed to be asking the Father and thanking him in almost the same breath on every occasion where there was a great work done or a notable truth expounded.

The man lame from his birth, who lay at the gate Beautiful asking alms, is the one who has not affirmed his spiritual strength through the living Christ. John is Love, and Peter is Faith. These two may be present in the consciousness, and the fulfillment of the Divine Law still be lacking. This is because the one *asks alms*; that is, there is reaching *out* for that which is *within*. People expect God to give them something out of heaven as if he were far away. The command is "Look on us." Faith is Spirit, and always right at hand. Love is the very substance of your being. *Look upon them*—that is, center your attention, concentrate your mind upon these essentials of the spiritual man, manifest the Jesus Christ of Nazareth, and you will make connection between the within and without of understanding, and your ankle-bones will receive strength.

"And his name through faith in his name hath made this man strong." A man's acts are associated with his name, and a quality, peculiar to him, always accompanies the mention of that name. If he has done noble deeds, others do noble deeds when they think of him. If he has been an intellectual genius, his satellites will be found among those who study his works. If he has done miracles in the name of the Most High, "his name through faith in his name" will inspire others to do likewise. So we say, "If Jesus Christ of Nazareth demonstrated the power of God and healed the weak in understanding, I also can do the same."

"Ye shall do these things and greater."

The Ideal is in thyself; thy condition is but the stuff out of which thou art to shape that same Ideal.—*Carlyle*,



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

SOCIETY OF SILENT UNITY,
Unity Bldg., 913-915 Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

July 20 to August 20, 1914

Held daily at 9 p. m.

By the power and authority of the Lord Jesus Christ, I am made free and whole.

PROSPERITY THOUGHT

July 20 to August 20, 1914

Held daily at 12 m.

I am prospered because I believe in God as my All-Providing Father.

SPIRITUAL UNITY

EDNA L. CARTER



HERE is a *law* of divine unity. Spiritual unity is. It does not change to suit persons, but all people must find it and change to conform to its law. It is not found in personal consciousness. In the mortal effort to establish unity, the situation is as if one drew a cord around a number of individuals, binding them as in a bundle. In the real unity, it is as if a golden thread unified people not in a bundle, but in the perfect freedom of individuality.

The thing which determines largely whether a union is spiritual or personal is the standard around which the people have gathered. The true standard has already been given, and men show by their standards whether they are developing spiritual or personal unity.

Jesus set the standard very plainly, and other Bible writers have corroborated what he said. The sum and substance of it is that the natural man with all his pride, and haughtiness, and self-seeking, and self-sufficiency, and personal ambition, is to be put off, for these are things that make for disintegration and separation. Pride and worldliness, divided minds and hearts, cliques born from love of dress and display, exaltation of intellectual culture and social place—all these are signs clearly revealing that spiritual unity is not developed; and it cannot be while those conditions reign. In the true unity the standard is Spirit, and people are bound together as the members of the physical body are—each in its place without pride or self-seeking.

The responsibility upon each one is to find and enter into the spiritual unity which always exists in Divine Mind. The question ever before him is whether he will give his approval, his work, his thought force, his money to building up and cementing unity in personal consciousness, or whether he will deny such union, not only by word but by act. No

denial is complete until it is carried out in thought, word and deed, and we are not true to ourselves when we deny in word and affirm the opposite in act. Our example speaks louder than our words.

The working principle of the kingdom of God is co-operation. Co-operation depends upon unity—Divine unity. Unity is made by having a center toward which all are drawn. Merely having some ideas in common will not establish unity in a body of people. They must all feel the impelling force of some great central idea which moves them to work together, to bring forth that idea. The great central idea in the Christian religion is the Christ kingdom. Faith in the kingdom and power of Christ, and understanding what is required to attain that kingdom lead one to what might be called the selfless life. So in a practical sense, the selfless life or Love is the center to which all the members of the Christ body are drawn, and those who are not drawn to this center cannot enter into the kingdom, for there is no other way than this open door. In other words, there is no unity except in Spirit.

When we speak of separation from the world we use the term in the sense of denial. "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him." Jesus said, "They are not of the world even as I am not of the world." This condition cannot be brought about except by separation from, or denial of that which Jesus calls the world. So then we say that any gathering of people in intellectual understanding, no matter how many ideas they have in common, does not fulfill the law of spiritual unity. Everything revolves around a center, and in this way people are divided into groups by unfailing law. The old proverb, "Birds of feather flock together," expresses the truth of this law, and it is through the working of the law that the bundles of tares are gathered together to be burned. It behooves everyone who would enter into the kingdom of heaven to consider what center he is working toward if he would save himself from being drawn into a bundle for the burning. We may affirm spiritual unity

forever, but if we are not at the same time observing the law that makes for spiritual unity, we deceive ourselves. The great wisdom of Jesus could not have been at fault when he saw clearly that separation from the world is necessary. We may argue about it and excuse willful following of worldly ways all we can, but the time of the harvest will prove what kind of unity we have been forming—whether in a bundle around some selfish idea or in the kingdom around the selfless idea (Love). This point will be clear if you consider always the center, and let that decide whether unity is spiritual unity or the temporary union that man calls unity. Apparently we form circles within circles, but in reality there is but one. We find its center when we choose the selfless life; and if we do not make this choice, we will fly off at a tangent and fail of the prize of our high calling.

The law works out in man's mind just as it works out in the world. We see that in the world some organizations are formed very loosely and are very temporary in their character, while others have somewhat of an enduring character. This finds comparison in our own minds because many of the little circles that we form through the law of unity are only temporary, and soon pass away while others become subconscious. They are formed about some more enduring idea and become crystallized, and they can only be broken up in the time of judgment.

This law of unity will help many who are all mixed up with their circles, not realizing the necessity of having Love as a center. In a company of people, if the dominant ones carry the selfless life as a central idea, the whole body will work toward that idea and there will be an elimination or separation from everything that is of the self life. But if the dominant ones love the world and the display of the world and the praise of man, the center is not in Spirit and spiritual unity cannot be made. Those who have given themselves wholly to the Spirit will naturally be unable to force themselves toward any center which is not in Spirit, and there will be a terrible soul struggle if they persist in trying for any reason to force themselves into that kind of

unity. One may feel that he can with safety work temporarily around such a center, but if he thinks so, he does not reckon with the law. If he is very positive, it will be absolutely impossible for him to force himself toward any center but the Christ. If he is somewhat weak and wavering, and excuses himself with the thought that it is only a temporary yielding, he may find himself mistaken when it is too late. If he continues in what he considers a necessary compromise, he will become crystallized around the other center and will find that he cannot easily break himself away.

Since it is through this law of unity that the bundles of tares are to be gathered together, it is dangerous to allow oneself to be drawn into a bundle. If he gives his life and substance to a bundle center, of course his life and substance will be consumed when the bundle is consumed.

So it is not a question of personal ideas about expression; it is a question of law. It is a matter of affirmation and denial. Around the Christ, everything works constructively and in divine unity, and around no other center does it so work. If we use our constructive powers around any other center, we are working against divine unity and not for it.

TURN AGAIN

(Joel 2:12.)

Turn again, turn again!
 To the home from which thou'rt roaming,
 To the substance from the shadow,
 To the deeps from out the shallow,
 Into being out of seeming,
 Out of error to the right,
 Out of darkness to the light,
 From the world, away from strife,
 From death's death unto the life.
 Take what God would truly give,
 Take, O soul, today and live.

—*The Christian Herald.*

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

We would like to clear up for you a few points which you do not seem to understand. In the first place, we do not prohibit the use of medicines by those whom we treat. We lay down no laws whatever. You doubtless refer to the instructions in the booklet, "Instructions to Patients," when you speak of the use of material remedies, but the points in that leaflet are only suggestions given for those who wish to reap the full benefit of the healing power of the Spirit of Life within. We have found that when a person's faith is quickened to the extent that he is willing to give up all dependence upon doctors and medicines, he is a hundred-fold more receptive to this mighty healing power of God, and the demonstration is made just that much quicker. But we leave each individual to follow the guidance of the Spirit in all matters pertaining to his own affairs. To lay down rules would be contrary to our teaching that everyone should be free to express in whatever way he is led. However, if a person is willing to learn, and casts out of his mind all antagonism and doubt, he soon realizes that the Great Physician, the Lord Jesus Christ, is the one true and lasting healer, and that results obtained through anything less are but temporary.

* * * *

We are inclosing some little booklets in which you will find some marked pages. Please read them carefully. As you will see, we do not deny the appearance of so-called evil and its results. You are right when you say that mankind needs a change of heart, but can a man's heart ever be changed if he continually harps on things that are not good? A change of heart follows a change of mind, and a change of mind comes from a willingness and a definite determination to see and behold only the good. Things in the outer are real to us only as they have our thought-force to sustain

them. This is a law of mind-action, and if you will study it closely, you will discern its truth. If we constantly build up in mind a picture of disease, think about it as a reality and believe in its truth, it does become real to us and it grips the mind with a mighty force; on the other hand, if one fortifies himself against all such adverse conditions by building up in his mind a living faith in health, and the things that are good and true, then the other can have no power whatever over him. The good in whatever form is always supreme, and when the individual is established in it—mind, soul and body—he becomes an overcomer with Jesus Christ, and through his help surmounts all limitations and reaps the reward of everlasting Life, the great, free gift to all of God, our Father.

* * * *

Please tell me if it is possible yet to raise those friends who have fallen by the wayside or, as the world says, died? My husband went through this process two years ago. He was a member of Silent Unity and had only recently perceived the overcoming of death as a possibility. Do you think he can be raised and given a new chance at this time? It would be such a comfort to me if he could. He was all that I had and I never have given him up as dead, but I feel so helpless in the matter. I cannot do anything alone. He is only asleep, and I have always felt that we would wake up and be with me again some day. Can you give me any hope, advice or encouragement in regard to raising him? Please answer fully and explicitly, as it is of vital importance to me, affecting my whole plan of living.—* * *

At the present stage of man's development, no one seems to have faith and understanding sufficient to form from the Universal Substance and Life new bodies for people who have failed to demonstrate an individual expression of eternal life. We know that this is possible, however, and believe that when the mind of man grasps the intelligence and power of Divine Mind, he will bring forth offspring without physical birth; that is, restore life to an organism, or even form a new organism out of the Universal Substance, and breathe into it the breath of life. In order to do this man will have to be consciously one with God.

The Universal Ether, from which all things are

formed, is in constant motion—either positively expressing or negatively dissolving—according to the ideas projected into it. When acted upon by positive ideas of life and intelligence, it produces the necessary elements for the preservation and activity of a living organism. The human organism is constantly changing—being completely renewed every year or even in less time. If the positive ideas that build living cells are withdrawn from an organism (through some negative belief—the thought of separation of soul and body, for instance), the negative or disintegrating process begins. This dissolves the structure into the original Ether. So you can see that a body from which the consciousness of life has been absent for any length of time would have to be reconstructed.

Those whose loved ones have passed through the disintegrating process of death must remember that Divine Love (not personal love that would limit to family and friends, but the great Universal Love and compassion of God for all men) never fails, and that it has provided a way for all to again awake and lay hold of the Christ Life and express it. The demonstration of eternal life through the renewal of the mind and transformation of the body is an individual work, and although one who had discerned the possibility of overcoming death did not lay hold of the Truth sufficiently to demonstrate in one incarnation, the desire of the ego for expression brings it in contact with ideas that form for it another vehicle. Then it comes into the world again in the body of an infant.

As we, who have witnessed the death of those we love, realize the unselfish love of God and the brotherhood of all men, the sense of separation or loss gives way and our hearts reach out in love to all mankind, to all creatures. Jesus gave this word of comfort to Martha and Mary: "Thy brother shall rise again." This same promise is for all the world, and we need have no fear or anxiety as to how it will be fulfilled.

"Strength always comes to the hand that serves."

DREAMS AND VISIONS

We would say to you that there are dreams and dreams. Men in sense consciousness merely repeat in their sleeping hours what they think when awake, and being in the flesh, their dreams are of that character. But those who are quickened in spiritual understanding are taught of the Lord in their dreams. The whole of the Bible history proves this as well as the experiences of those in this time who are receiving instruction through symbolical dreams. Those who look upon all dreaming as foolish and all interpretations as superstitious will of course fail to get the lessons which the Lord is trying to give them.

The Spirit has shown us that there is great need of understanding among the people concerning the matter of dreams, and so we were led to give the subject attention in UNITY. The more you study the mind and its action, especially the subconscious, the more clearly you will see that dreams must necessarily reveal the state of mind of the dreamer; and if he is an overcomer, in order to be a master of all that is not in harmony with the truth of his being, he will watch with interest every hint that comes to him when his conscious mind is still in sleep. Everyone is more than he knows himself consciously to be. Deep in his subconscious are many conditions that need remedying. If he goes on from year to year in ignorance these errors will finally overcome him.

Visions differ but little from dreams. They are thought-pictures which the ego sees with soul vision. Every thought makes a picture of itself in the Universal Ether, and to one who has acquired the ability to see mentally, these pictures are as real as the forms in the outer. It is here that spiritual understanding is required in order that the beholder may not fall into the error of thinking that what he sees is real, and just what it appears.

Visions and dreams are hieroglyphic representatives of

ideas and must be interpreted by one who understands the science of mind. It is therefore futile for anyone who is ignorant of this law to attempt to give the meaning of these symbols. People who think and live wholly in sense consciousness seldom have dreams or visions, and they think it foolish in others to regard them seriously. A larger soul growth will be necessary before they can comprehend the realm of absolute ideas.

"Where there is no vision the people perish," said Solomon the wise. The mind that has lost all perception of the symbolical language of God is in a deplorable state. To such a one all religious instruction must be given to the intellect, where it is never understood in its right relation.

There is great need of a fuller understanding of the meaning of dreams and visions, because the Lord is educating his people everywhere by this means. When once a disciple gets the key (that is, that each and everything seen in the dream or vision represents ideas in mind), his education goes right forward from day to day. Many people have come under our observation who have been trained in a few years to interpret their dreams, and now they are guided daily in the renewing of mind and body. It is our intention ere long to give a regular course of lessons on this subject, through correspondence.

Our interpretations would be clearer if we had a fuller understanding of the spiritual experiences leading up to the dreams. Those who write to us for interpretations should say what they think the dream was given to them for. There is always a connection between the dream and some thought or experience which the dreamer has had, and the Spirit is trying to set right some mistaken course. When we have this as a clue the meaning is much more easily perceived.

A large number of good dreams have been edited and put on the hook for printing in this department, but for lack of space they are crowded out of this issue.

I dreamed that I became dissatisfied with my home surroundings

and decided to leave. I did not care where I went but decided to go where my mind dictated. So I seemed to have been transplanted to a beautiful green shady place beside a clear running stream of water, and beside me stood a beautiful brass bed, all made up with clean linen and spread, but it did not look as if it had ever been used. I stopped there only a few minutes. However, I seemed to be in a great hurry, so I started at a rapid pace, taking long steps over all kinds of rough, slippery places, up hill, but had no trouble in walking. My feet scarcely touched the ground. I kept going at this rapid rate until I came to an embankment, absolutely straight up and down, which brought me to a standstill, but only for a minute. I was so determined that nothing discouraged me. After a moment's pause, I straightened up to my full height and threw myself on my stomach on the embankment, and kicked until I got over. While I was struggling so hard to get over, a man seemed to be standing by my side who said, "If you go up there you will have a hard time getting down." I did not pay any attention to him. I didn't even look at him, I was so determined to get over this place, and I did get over in a very short time. I then found myself in an old field which had once been fenced in and cultivated, but the fence was all decaying and down in many places. At some distance in front of me I saw a beautiful wooded forest, but I did not see a living creature anywhere. Grass was growing over the field, and the woods in front of me were green and pretty, but no other sign of life. My dream ended there.


A few nights later I had another dream which seemed to me to be a sequel to the first one. I dreamed I was employed by a priest as assistant in a convent. He was head of the school and I was his only assistant. When I reached the building I passed through a large iron gate with the sisters on either side. They seemed to know I was coming, and they also seemed to understand that I was not a Catholic. I was shown into an immense, big room, elegant in every way, and while in this room I had several long sticks or staffs, which I took with me from one side of the room to another. I seemed to be compelled to keep them with me. I was all alone in this room, but I could see the sisters in an adjoining room making preparations for the school to open, but they did not come near me or say anything to me. I was in this room only a short time when I found myself out and I was without my staffs. In front of me I saw a picture of the globe, and I was standing on it at almost its highest point. I walked up to the highest point, and when I reached this point, the priest, whom I was to assist, came riding up on horseback. I did not see any horse, but I knew he had ridden one. This was the first time I had seen him, but we knew each other. I thought he was a good natured, jolly fellow, dressed like a business man. He came up to me smiling and said, "It is bad enough to be tempted from within without being tempted

from without," and I said, "I quite agree with you." We seemed to understand that he had had some great temptation before he reached this point where we met, but he seemed perfectly happy and serene. He passed by me and went down to the convent, and left me standing on this high point, and there my dream ended.—*R. F. F.*

Your home is your body, and that you were dissatisfied with is the environment and limitations which you have built up around your body. You were led by the Spirit and did not care where you went because you had faith, and you knew that only good could come of following its guidance. The beautiful shady place that you went to is the free, open spiritual realm, and the stream is the stream of life. The bed represents spiritual thoughts which are inactive, and need the power of your understanding to bring them into expression. You had no trouble in walking over the difficult places, and you were always going up because you were being carried along by the freeing, uplifting power of Spirit. The embankment symbolizes the seeming obstacles which confront us in our development, but they fade into nothingness before steadfastness and faith, such as you showed. The man who came to you while you were getting over the embankment represents discouraging error thoughts which come in our upward progress, but they deserve no recognition. After attaining this realm, the disorder and decay of the field and its surroundings shows the lack of Divine Order in your own spiritual field or realm. Wood means substance, and the forest which was growing there shows that the substance is there waiting for you to use and put in order. There were no signs of life because it was inactive.

Your dream is good and shows that you are becoming more firmly established in the consciousness of spiritual abundance, and uniting understanding with Divine Order, supply will manifest for you.

The second dream shows another step in your development. The convent represents your subconscious, and the priest the Spirit of Truth. The sisters symbolize your higher thoughts and the gate is the door through which those thoughts went with you into the realm of the subcon-

Y the power and
authority of the
Lord Jesus Christ, I am
made free and whole.

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scious. These religious thoughts knew while you were with them you could only be led into the true, no matter what your creed was. The staff which you carried was your mortal belief in the need of an outer support, but when you got into the inner understanding this dropped away and the staff disappeared. The inner room which you entered alone is the inner temple, the Holy of Holies where you reach the realm of the Absolute, and the sisters could not enter here because to get into this room we must leave all outer thoughts behind. The globe in this room represents completeness, and when you had attained the highest point on this, the Spirit of Truth came to you. Horses mean vitality and power, and while you did not see the power and vitality of the Spirit, intuitively you knew it was there. You needed no introduction to Truth, for you know it wherever you meet it. The temptations from without are the ones which have not yet been met but are to come, and the temptations from within are the ones that have been overcome. The priest was serene and happy in this joy of overcoming. The Spirit of Truth did not pass by you as you supposed, but was submerged into your consciousness, and this realization gave you the power to still retain the high point you had gained.

* * * *

I dreamed I saw myself lying on my bed, only I was far more beautiful in physique and looks, etc., than I had ever dreamed I could make myself. Also I had the looks of purity and goodness which I perhaps have hoped to attain. My body was also surrounded and illuminated by a light, although the rest of the bed remained in darkness. The light seemed a sort of yellow topaz glow. Just beside the bed was another self, looking down on the body on the bed. This other self I could see was as I am today. It held a torch of some kind which showed itself to be looking intently at the body on the bed, itself in the dark gloom. It also was dressed in dark somber clothes which I could not recognize. Gradually as I looked the figure became older, and more bent and pitiful. It also seemed to look despairingly at the body on the bed, which never moved, but lay in a calm repose, naked, in all its beauty—physically perfect and morally beautiful. I would despair to try and ever emulate. Somewhere in the room was a third "I" or me, although that third was unseen by me, wherever I was. It seemed to be everywhere, and it also seemed to be trying to bring every effort to concentrate all it was able, to bring

the two bodies, and itself, and merge them into one, but without success. What became of the body on the bed I do not know, but the one beside it that gradually grew older, disappeared in the gloom. The three "I's" were never merged into one, despite all the strenuous efforts of the third "me."—*R. T. G.*

We would say that you were shown by the Spirit the difference between the purified, glorified body and consciousness of Christ, and the impure, material body and consciousness of the mortal. Your denial of evil just before going to sleep indicates how you may attain to this state. The other self beside the bed represents the unbelieving part of you. It looks despairingly at the body, for although it would like to possess a real body, it is discouraged for lack of faith. The dark clothes represent ignorance. The third presence in the room is the *I Am* who tries to transform and merge the mortal consciousness and its body into their perfect, eternal counterparts. If this is to succeed, you must co-operate with the *I Am* or Higher Self. Physical culture cannot do it. Living and obeying the Truth or Law of Being will do it.

* * * *

I thought I found myself in a jungle where I was compelled to stay for ten days. While there, though expecting to see animals, the only living object I beheld was a large snake, but I was impressed some missionaries who were kneeling in prayer. They paid no heed with the thought that it could do me no harm. Finally I came across to me, even when I stepped up and joined the circle. I was so very weary that I thought I fainted, and upon regaining consciousness, found them still in prayer. I dreamed I was much grieved and astonished to think they would offer me no assistance. Just then a man who seemed to stand to one side, and to be an onlooker rather than a participant, stepped up and said, "Come with me. They treated me the same way. We will be married and live in the house I have prepared." Looking up, I saw a house on the edge of the clearing. Taking his arm, I started toward it with such a thankful, peaceful feeling in my heart and then I awakened.—*Mrs. W. McG.*

We would say that the jungle represents the wild, unenlightened wilderness of your subconscious realm of mind. The ten days that you were compelled to stay in the latter means that you must continue in it for ten steps or stages of unfoldment. Teach your subconscious the Truth of Being

and you will cleanse it and find the Christ Mind. The snake represents some subtle sense thought in you that you should set about to eliminate. Self-examination in the silence will reveal this to you. The fact that you do not see other wild animals clearly indicates that the snake is the most important thing to be dealt with.

The missionaries represent the crystallized, religious thoughts that have been handed down to you by the church. They believe in a form of prayer, but are careless about their own salvation and of those nearest them. In a way they are selfish and self-righteous, so you who are really seeking the Truth are denied their help. The man who is looking on is the *I Am* in you—the identity connecting you with God. He invites you to come with him, for "In my Father's house [Divine Mind] are many mansions [spiritual states of consciousness], and I go to prepare a place for you. And I will come again and receive you unto myself; that where *I Am* [is], there you may be also." Looking up means to raise the thoughts from mortal consciousness to spiritual consciousness. You may do this in prayer. Spiritual consciousness is in the clearing or is limitless and free. To take the arm of the man means to use the power of *I Am*. This brings peace and satisfaction.

* * * *

Going to bed one evening, I was thinking whether one's body could become so perfect as to be deathless. All of a sudden, about ten feet away, I saw my body open up like a flower. In the midst stood a beautiful white form surrounded with a golden light. The body then closed again and vanished.

There also appears a beautiful streak of white light, similar to lightning; sometimes it flashes two or three times across the room, always at meal times. There is no one who sees the light but myself, and it is so bright and prominent. I do not understand the meaning.—*L. M. W.*

Your vision is symbolical of the steps you will have to take in the perfecting of your own body. The first body that you saw is your own body as you now see it. After the unfoldment of understanding, your mortal concept of it was swept away and you saw your body as it really is—per-

fect. The body which was revealed to you by the opening of your consciousness to Truth, is spiritual and never dies.

The white lights which appear to you, show that your soul sight is in action, and you are perceiving the emanations from the body-center of Divine Intelligence, which is located in the top of the head. You should not spend any time looking for this, but try to realize the idea which it represents. People who develop this soul-seeing are called "psychics," and are often subject to many fads and fancies.

* * * *

Without knowing how it happened, I seemed to be far out at sea with land nowhere in sight, on the keel of a boat that was floating bottom side up. The boat was about 18 feet in length, and my only companion was a large man with whom I seemed to be on most friendly terms and yet actually did not know him. The water, which was of fathomless depth, was a little rough and at times the entire hull of the small craft was completely submerged. This however caused us no alarm. There were times when I found myself in the water clinging to the boat, but have no knowledge as to how I got there or how I would afterward be on the keel again. I remember wondering if there were any sharks but did not seem at all frightened. Without being near land or any object at all, there seemed to be a small channel at the bow of the boat, where the man was standing, through which large quantities of fish were coming. The bow of the boat was pointed toward the north, but we were facing the west. The man was fishing and would cast in his line and immediately catch a fish. I wanted to do likewise, so he told me to watch for the next school and to cast my line as I saw them coming through the channel. I then noticed that my line had no hook or bait. He took the line and just as he fixed it for me, I awoke with a feeling of disappointment.

I so often dream of small children, babes, and of soaring above the earth. Then I have another dream; it is that I am asleep out doors with the starry dome over me. It takes a few seconds after awakening for the vision to disappear and for me to realize that I am in a room. I always feel peaceful and refreshed after this dream.
—L. C. L.

The sea represents the One Universal Life, and the boat is your body sustained by this life. Being upside down denotes lack of divine order, and being submerged means that the body is thrown back into the Universal Life without your conscious identification. The man with you sym-

bolizes Truth, and you had nothing to fear because you had Truth with you. The fish stand for ideas of abundance, and Truth gave you the understanding necessary to appropriate these ideas. The lesson for you in this dream is to become better acquainted with Truth and to develop your understanding of the Source of all supply.

A small child or baby represents the new spiritual consciousness in soul, or the Christ-Child within you. Sleeping in the open, or out doors, means resting in the limitless expanse of the spiritual realm, and flying is freedom from limiting mortal thoughts. These are not dreams to warn you, but the Spirit guiding you, and indicate that you are growing spiritually.

* * * *

I dreamed that my husband and I were lying on a bed out of doors, under a bright starry sky. Then we were lifted up in the air—it seemed to me more than a mile, the stars becoming plainer and more beautiful all the time. I could feel the undulations of the bed under me, but was not afraid. Suddenly we saw a man walking among the stars, then he disappeared. My husband said, "That is a shadow of some man on the earth," but I said, "No, it is the Son of Man." We were then let down slowly to the earth, and I awoke.—
A. E. M.

The bed represents a freeing thought which lifts you up out of the material into a spiritual state of consciousness. Your husband symbolizes positive materiality with which you are closely associated. You yourself stand for intuition and know when you meet the Son of Man, but the intellect tries to persuade you that it is not real. The stars represent the guiding light of Truth, which is brighter and plainer while in the spiritual realm.

This dream plainly shows you that to meet the Son of Man, and express Divine Perfection, you must first free yourself from all material thoughts and rise to a spiritual state of consciousness where you can make connection with the Source of every good which the heart can desire. To aid you in this affirm: "I am not bound by any mortal thought. I am free with the freedom of Spirit."

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

There is a widespread belief in the world that health can be obtained through things external, but one who understands Spirit and its laws knows this to be untrue, for health is not something to be manufactured from without; it is fundamental in Being and the normal condition of all things. It is a reality, permanent, unchanging and unchangeable, and the one and only way to attain it is through recognizing and obeying the Law at all times. This Law is exact and un-failing, and disobedience to it brings results in the form of inharmony in mind, body and affairs. All this Jesus Christ taught us, and his activity as a physician is most impressive. At no time did he teach that health could be obtained from any other than the One Source, nor did he claim any power for himself in healing the sick, raising the dead and casting out demons, but he made it plain at all times that "The Father within me, he doeth the works." Through his recognition of oneness with the source of life he was able to minister life unto all who sought his aid. He never failed in any case he undertook to heal, nor were these cases always the so-called 'imaginary' ones, a great many being those which people today call "incurable." Jesus Christ gave us the injunction to preach the gospel and heal the sick, and he promised that he would be with us always, "even unto the end of the world." It is our firm belief that he is with us now, helping us to demonstrate the mighty Law for ourselves and others, and we know that it is possible to efface sin, sickness, disease and poverty in the name and through the power of the Lord Jesus Christ. As proof of the results

being obtained through the power of the Spirit, we are glad to give here a few extracts from the many letters of grateful friends:

HEALTH

North Attleboro, Mass.—My health is improved. My little grandson can now walk with crutches, after having lain on a frame several years.—*M. B. F.*

Texarkana, Texas—My little girl was healed of typhoid fever in three days. Praise God.—*J. M.*

Canisteo, N. Y.—I take great pleasure in making the report that I am feeling well. After having suffered for forty-one years, it seems almost beyond belief that I am almost free. I give God glory for his mercies.—*Mrs. S. S.*

Clarksville, Tenn.—I praise the Lord for health, strength, happiness and prosperity. I am the happiest woman in the world, and three months ago I was the most miserable. I am perfectly well and everyone tells me I look younger and better than I have for years.—*C. A.*

Cleveland, Ohio—My husband is much improved, and the friends I have requested treatments for, some of whom were at death's door, are up and well. I am grateful to God for all these wonderful blessings to me and mine.—*Mrs. C. B. L.*

Baltimore, Md.—The pain in my side that I had for years is gone, and my back is getting stronger every day.—*C. L. L.*

Moraine Lodge, Colo.—You may discontinue treatments for my son, as he is in good health. His cough has entirely left him. I am very thankful to God for this and the many other blessings I am receiving every day.—*Mrs. E. J. W.*

Grain Valley, Mo.—My brother is well of the insanity and his guardian has resigned his guardianship. He is now able to direct his own affairs.—*D. H.*

Everett, Wash.—You may discontinue treating my daughter, as her cough has been healed and she is perfectly well in every way. I have also been healed of a catarrh of the stomach that I have had for twenty years. I thank God for his blessings.—*Mrs. A. E. T.*

Wheaton, Ill.—About two weeks ago I asked treatments for my daughter for erysipelas. She is now entirely well. All say it is a remarkable case, and it was thought she would be in bed two or three weeks. She was perfectly well in one week.—*E. B. W.*

San Diego, Cal.—I have been cured of a very bad stomach trouble, for which I am very thankful to God.—*Mrs. A. W.*

San Antonio, Texas—I want to report on the case of R. R., for whom I asked treatments about two weeks ago. I went to the asylum today and found her sane, or so nearly so that had I not known that she had been insane I would not have noticed anything out of the

ordinary; she talked with me rationally and said that she is all right now. We are thanking God for his wonderful goodness in healing her.—*W. J. H.*

Boston, Ga.—The pain which had been in my neck and shoulder for years is entirely well, and my feet are so much better. I thank God for so much love and mercy shown to me. It certainly is something to be thankful for.—*Mrs. T. W. L.*

Everett, Wash.—My son wrote you for treatments for a cough he had for about twenty years. He now coughs very little, and expects to be completely cured through the power of God. My other son for whom I requested treatments for rheumatism is entirely well. It left him almost as soon as I wrote to you.—*Mrs. J. F. P.*

Fieldbrook, Cal.—I am very much better than I have been for two years. Our prayers are being answered.—*Mrs. J. D.*

Seaforth, Ont.—More than a month ago I requested treatments for a dear friend of mine, that he might have a complete and perfect recovery from a serious operation which he had undergone. I rejoice to tell you that his progress has been so rapid as to be remarkable and that his health is now better than it ever was.—*H. I. G.*

San Antonio, Texas—My little grandson is entirely well and playing around as usual. To say we feel thankful to God does not express our feelings.—*Mrs. E. C.*

Riverside, Cal.—I wrote you about three weeks ago, asking treatments for my nerves. You may discontinue treatments as I am entirely well. Your teaching gives me great light, and by the grace of God I have found that for which I have searched for years.—*A. V. D.*

Sacramento, Cal.—The appearance of hay fever has entirely gone from me. Please discontinue treatments.—*Mrs. J. P. C.*

Lake Charles, La.—About a month ago I wrote you, asking for help for some severe internal pain. It has left me completely and I am well. I do so thank God for the help I have received.—*K. C.*

Bremer, Wash.—You may discontinue treatments as my cough has entirely disappeared. Praise God for all his goodness, and Unity Center for the good work it does in spreading the Truth.—*Mrs. A. P.*

Bryan, Texas—You may discontinue treatment for my husband for gall stones. He improved soon after I wrote you and is now entirely well. My daughter is improving and doing better.—*L. R. W.*

Chicago, Ill.—I am feeling fine now, and wish to express my gratitude for the good that has come to me. As soon as my wife's letter reached you I felt relief. The severe cold I had in my head has entirely disappeared and the buzzing in my ears has ceased.—*T. W.*

Toronto, Ont.—The stomach trouble and nervous conditions are so much improved that further treatments will not be necessary.—*Mrs. E. M. A.*

Tenino, Wash.—My son was relieved right away, upon asking treatments for him, and was able to go to school in two or three days. I praise and bless God for his good work.—*B. S. P.*

Nottingham, England—You may discontinue treatments for me, as I am well. The rheumatism has all gone. Oh, the joy in relief from pain and weakness. I cannot thank the Father enough for all his goodness.—*S. J. F.*

Newark, N. J.—I have been helped wonderfully. I am sure I will enjoy perfect health from now on. I thank God with all my heart.—*M. L. A.*

Portland, Ore.—Thanks to the dear Father, our little baby is well again. When we telegraphed you it seemed that pneumonia was inevitable, but the crisis was safely passed and our hearts are filled with joy and thanksgiving.—*H. W. S.*

New Castle, Pa.—For two years I had not been able to lay on my left side, due to an operation for tumor. Now I do not know there ever was such a thing the matter with me. Praise God for his goodness to me.—*Mrs. I. E. R.*

Indianapolis, Ind.—God in his richness of mercy has fully healed me. Praise his dear name.—*E. S.*

Chickasha, Okla.—I praise God for the demonstration of perfect health and wholeness for my father. It looked for days as if he could not bear the pain longer; his eyes had grown dim and he could not see, but I kept on affirming the Truth and talking it to him. Almost all at once the pain left him, and he could see. He is now up and at work on the farm.—*Mrs. A. E. B.*

San Francisco, Cal.—For ten years I was threatened with blindness, and had to wear glasses all the time. Two or three years ago I wrote to you for relief. Since then I have been in good health and my eyes are stronger than they have been for years. I do not now wear glasses.—*Mrs. V. N.*

Middletown, Mo.—A week ago I asked treatments for my niece for typhoid pneumonia. The typhoid failed to hold out, and all fever left her on the night you received my letter.—*Mrs. D. A. C.*

Portland, Maine—I am entirely free from rheumatism, from which I suffered so much.—*F. S. C.*

Pittsburg, Pa.—Some time ago I wrote for treatments for C. C. She is now entirely well and I give God all the glory. I am also being helped wonderfully by the Holy Spirit, and am seeing new truths every day. The clouds are rapidly disappearing.—*J. C. H.*

Milburn, Okla.—You may discontinue treatments for my baby. Within two weeks after treatments began she was walking. She is also cured of the ringworms. I am so glad and thankful that I trusted God enough to hold out against my discouragements.—*Mrs. R. H. F.*

Hartford, Conn.—I had always been troubled with constipation

and always had to take medicine. For about a month now I've not been taking anything. The healing is the last of the good things that have come to me. The spiritual understanding is best of all, and I would not part with the little bit of knowledge I have secured through the Truth for gold.—*Miss A. S. F.*

Baker, Ohio—Some time ago I wrote you for health treatments. I have never had a touch of the trouble since. God certainly works wonders.—*Mrs. W. B.*

Los Angeles, Cal.—I am happy to say that since sending you a telegram for treatments, I am free from pain. I want to thank God from the bottom of my heart.—*B. F. B.*

Seattle, Wash.—You may discontinue treatments for the two children for diphtheria, as it did not develop and the quarantine has been lifted.—*Mrs. H. E. D.*

Colusa, Cal.—Little H. is entirely cured of her hip trouble, as it has remained perfect for over a month. At one time we thought there was no hope for her, but now we know that all things are possible with God. My parents are also much improved.—*Mrs. F. H. M.*

Butler, Pa.—About the sixth of April I wrote you to give treatments to my brother whose hands had been badly burned. The skin was torn off of one hand entirely. When I went to see him he said he was beginning to improve. I left him on Monday evening and it was marvelous how fast his hands were healing. He is now working.—*Mrs. M. M.*

Springfield, Mass.—About two months ago I wrote for treatments for my son for boils. They disappeared almost as soon as the letter reached you, and I do thank and praise God. My husband is also improving every day.—*Mrs. R. B.*

Cincinnati, Ohio—The seed which you have been sowing while healing Mr. A. P. is truly bringing forth fruit. Not only is he being helped, but through him the Word of Life is being carried to others. The angel of peace reigns in his home now. His wife is being blessed with health and many evidences of the loving Father's care. She tells me worry and fear have been banished from her heart and home, and faith and love are blessing them both.—*R. E. K.*

Columbus, Ind.—My daughter recovered from the measles before you could possibly have gotten the letter. She did not miss a day of school. We rejoice and give thanks. "Before they call I will answer, and while they are yet speaking I will hear."—*E. R. A.*

Edmond, Okla.—It is with the deepest gratitude that I write to tell you that I have scarcely felt the severe pain in my left side and lung since you began treating me.—*W. G.*

Pittsburg, Pa.—Mr. B. is recovering nicely from his attack of pneumonia. Kindly discontinue treatments, and join with me in singing, "Praise God from whom all blessings flow."—*Mrs. R. S. B.*

Reedley, Cal.—L.'s foot is now entirely healed over, and she uses it with perfect ease. You may discontinue treatments.—*L. M.*

Plymouth, Mass.—From the moment I wrote to you the pain in my ear lessened. I did not have it operated on, as it was thought would be necessary. The conditions have improved every moment until it is now normal.—*E. L. H.*

Albion, Mich.—I have overcome constipation. Thank the dear Lord for such help.—*Mrs. B. H.*

Los Angeles, Cal.—Some time ago I asked treatments for my son, who had a very serious operation on his knee due to an accident. It was thought he would have a stiff knee if the leg could be saved at all. I had perfect faith in God, and his knee is as good as before it was hurt.—*Mrs. P. E.*

Plainfield, N. J.—When I first wrote you my skin was broken out all over and had been for six months, and I also had indigestion and constipation. Now I am happy to say I stopped taking medicine after having taken it for months from five different doctors, and skin is clear, indigestion is a thing of the past, and I am not having any trouble with my bowels.—*W. C. M.*

San Mateo, Cal.—I wrote you about a month ago for treatments for my wife. We united our prayers in sending the message, and on my return from the mail box God Almighty's presence so filled me that I rushed into the room where my wife was, and told her that God had answered our prayers. From that hour she began to improve. She was soon able to walk alone and continued to improve each day until in a short time she became her normal self. But above all, the Spiritual Presence of our loving Father fills our hearts and home and we are very happy.—*J. J. H.*

Atchison, Kan.—My aunt has entirely recovered and we both were re-elected to our positions for another year. We consider both of these excellent demonstrations.—*E. P.*

Salisbury, Md.—The treatments have done me a world of good and brought me nearer Christ.—*A. G.*

Plainfield, N. Y.—My little boy looks the picture of health. The cold has disappeared and his breathing is much better.—*S. G. G.*

Dexter, Ga.—I write with much joy to let you know that my baby is getting along so much better than she was, and I am very thankful for the help received.—*I. B.*

San Diego, Cal.—I feel that I am on the way to permanent health. I am feeling stronger and the headaches are not so severe. Thank God. Prospects look brighter in a financial way also.—*E. K.*

Forest Hills Garden, N. Y.—I am happy to write you that I am improving. The large lump I told you about is getting smaller, and I thank God that I know where to look for help instead of doctors.—*Miss H. L. T.*

Arcata, Cal.—Some time ago I wrote you for help for my husband and also my daughter. I hear from her that the cough is much improved, and does not annoy her any more. In regard to my husband, I hold the thought you sent me, and find it opens the avenue for Truth to do its work. The discordant conditions are no longer manifested and you may discontinue treatments. Words cannot express all this means to us.—*Mrs. C. H. G.*

Philadelphia, Pa.—My husband and I are receiving many benefits through your prayers. Mr. L.'s health is much improved.—*L. E. L.*

Brainard, N. Y.—About one year ago I wrote you, asking for treatments for locomotor ataxia. Three winters I had been in bed nearly all the time. This winter, just past, I have been able to sit up every day, and have also been able to walk around the room.—*W. E. B.*

Belvue, Kan.—I wrote you some time ago for treatments, and we have been greatly helped. You may discontinue treatments.—*Mrs. R. C.*

Providence, R. I.—It was thought I would not be out of bed for six weeks, but here I am out around again in three. My progress has been gradual and steady.—*R. J. M.*

Honey Grove, Texas—I am improving in health. My side is much better and my limb does not hurt nearly as much as it did. I am thankful to God for his loving mercy.—*Mrs. W. T. T.*

Fresno, Cal.—I am so much better since I first wrote. Everyone is so good to me and I am so happy all the time. The feeling of rest and peace is with me always.—*E. M. H.*

Echo, Ore.—I am glad to tell you that my headache is very much better. I thank God for all the peace and health I now enjoy.—*Mrs. W. B. H.*

Pasadena, Cal.—Since writing you I have had no recurrences of the flooding or disagreeable symptoms in those organs. Bowels are also acting in a normal way for the first time in years. I have simply been made over.—*R. J. M.*

PROSPERITY

Oakland, Cal.—Before the receipt of your letter I secured a position, which appears to be a good one, and a great deal better than I anticipated. I am enjoying better health than I have for some time.—*J. M. B.*

Hartwell, Ohio—Wonderful relief in a most unheard-of-way has come to both my husband and myself in financial matters.—*Mrs. E. P. B.*

Santa Monica, Cal.—I rejoice to tell you that I rented my house last Monday. In this I am very grateful, as the house has been vacant for so long.—*A. C. K.*

Campbell, Cal.—Just about the date your letter came in answer to mine, my son was given steady work up until now. That piece of work is finished but more is waiting for him from another source.—*Mrs. S. M. T.*

Port Colborne, Ontario—I have been successful in obtaining a tenant for my house, without any trouble. I am much interested in your good work.—*E. H. S.*

New York City, N. Y.—A few days after I wrote about wanting to sell my farm, I got a desirable offer from a farmer to buy. I feel now that the Christ Wisdom is guiding me in all my ways. May God bless every member of the Silent Unity.—*A. L.*

Portland, Maine—The prosperity treatment has surely been of great benefit to me. I could see a change the very week I wrote to you, and there has been improvement every week since. Praise God for his goodness.—*T. L. B.*

Lewisville, Ark.—Last Thursday I was able to make an adjustment which set me free from debt. I thank God for this demonstration.—*M. L.*

Mossville, Ark.—God surely has blessed us with prosperity. He has never failed us since we learned through Unity to go to him for our needs.—*Mrs. D. T. C.*

Monticello, Ark.—I wrote some time ago for prosperity treatments, and have received from an unexpected source money sufficient for all present needs.—*B. M.*

Detroit, Mich.—Our house was sold. The price was what we think a legitimate one, just what the place was worth, and the man who bought it was looking for just such a place. God's will, too, is being done in all of our affairs. My husband had for years been groping for light. He now seems so satisfied. Charles Fillmore's Lessons are his study, and he has been greatly helped.—*A. S. A.*

Detroit, Mich.—My husband is working steadily now, and we are all doing nicely in health, prosperity and harmony in the home.—*Mrs F. G.*

Napa, Cal.—Please discontinue treatments, as they have been effective. I have acquired a small tract of land near town, which I desired.—*J. J. S.*

Plankinton, S. D.—I wish to tell you of the great blessing that has come to me in being entirely free from the burden I wrote you about. I am successful in my work here and I am well and strong. My sister is also very much stronger and like herself again.—*S. L.*

Carbondale, Ill.—I am getting along fine; prospects look bright and all is well. Praise God for his blessings poured out upon me.—*Mrs. D. F.*

Grenfield, Okla.—Things are growing brighter for us now. There are some good prospects in view.—*Mrs. H. J. D.*

FREEDOM

Naugatuck, W. Va.—God has saved my father from drink, and he is now well and able to work every day. My daughter and I have also been helped in many ways.—*Mrs. A. E. E.*

Carthage, N. Y.—My son is entirely cured of the drink habit. I can never cease praising God.—*Mrs. G. W. O.*

New York City, N. Y.—Mr. L. has stopped drinking. He has also broken off with his bad associates, and is a better man in every way. Thank God.—*E. L.*

Mt. Houston, Texas—I wish to say that I have been blessed in many ways since first writing you. My husband has also been helped. He has quit the drink habit, and he says he is being helped in a most wonderful way.—*E. G.*

Denver, Colo.—My brother has not fallen in the wrong way since I wired you. This is a great improvement over other years at this time.—*M. E. H.*

Oxford, Maine—About four months ago my husband stopped drinking, after having been addicted to the habit for ten years. He has not drunk a drop since and we all feel that God is good, as we now have a happy home.—*Mrs. N. M. W.*

SPIRITUAL AWAKENING

Cary, N. C.—I have prayed all my life that I might know the true and right way, and I do rejoice and give thanks unto God that it has been made plain to me through Truth teachings. My heart goes out in thanks every moment of the day for the light that has come into my life. Your writings are so inspiring and uplifting. I feel I could not do without them.—*Mrs. J. L. M.*

Snohomish, Wash.—I cannot thank our All-Good Father enough for the blessings that have come to my family and myself. Happiness, prosperity and harmony prevail. God is in our work with us. He guides and directs at all times. Before I took up this line of thought I believed that something dreadful was just ahead; now I look up and am glad all the time. Praise God for his wonderful work.—*J. H. S.*

Topeka, Kan.—We have had work ever since treatments began. Health has been restored to both my husband and baby. My husband seems to have gotten a new and better hold on life. Surely it is the hand of the Almighty that is directing and helping us to look to and attain the higher things of life.—*Mrs. E. O. R.*

Sheffield, England—Through my introduction to Unity Society, although over seventy years of age at that time, a revelation of God's love and care has come to me which can never leave me. Harmony has come into my mind and affairs for which I thank God continually.—*M. T.*

New Castle, Pa.—Your treatments are doing me great good. I

cannot explain the working of Truth. During the past week I did not eat from one-sixth to one-tenth of the material food usually eaten, nor did I regard myself as fasting. I was partaking of a sumptuous "spiritual feast." The anxiety I had been passing through for several days was terrible, but on Friday morning, peace and harmony began to come and Saturday night, optimistic, peaceful, delightful feelings flooded my consciousness, and I felt that errors were wiped out, wholesale, from the conscious field. Last night it came to me that I went through a sort of regeneration and was being re-born of the Spirit. I know now my relation to the great principle as a relationship of harmony and at-one-ment.—*G. H. M.*

Westfield, N. J.—My niece has been gaining in poise and general conditions the past few weeks and now is receiving a spiritual uplift, and manifestation of prosperity.—*C. L. F.*

Lebanon, Ind.—I am thanking God daily for the spiritual help that has come to me. I am growing in wisdom, and I am leaving all in God's hands. Before I began taking your treatments I took medicine every night for constipation, and suffered a great deal with sick headache. Now instead of medicine I ask the Great Physician and I get relief.—*Miss G. D.*

Cleveland, Ohio—I want to tell you of a little experience of mine in following out your teachings, viz., in not being led by appearances, or allowing ourselves to be deceived by appearances. I put your advice into practical use with the best results. It was necessary for me to change my abode, and I proceeded to answer advertisements. I got a reply from a lady whom I went to see, and at first glance I thought I could never stand it. Besides everything being very old-fashioned and worn, and anything but inviting, I thought there was too dire poverty there for me to get any employment, but I remembered we were not to judge by appearances, and having been deceived so often before, where at first glance everything appeared so lovely, I thought this place may be just the place for me after all, and I will give it a fair test. So I did, with the result that everything turned out the way I wanted, by the lady making first a change in the place, and giving me the things I needed. I was so agreeably surprised and satisfied, that after reading your injunction that we should give testimony of the power or working of the Spirit, I could not resist writing you. Heretofore I have always had such misfortune in the different places I got into, that this time I left it to the Lord, knowing he would direct me just where I wanted to go.—*B. D.*

Traverse City, Mich.—Some cuts which were needed in a book we were getting out were misplaced through moving. I finally told the chairman I was going to send word to you, and he laughed at me, for while he is liberal-minded, he did not think it would aid the cause. The next day at noon I was coming from my dinner, and the

man who is opening up a building where we had some things stored, including a tent which no man could move singly, said, "I wish you would go through that building and see what is not wanted, for I have a man coming to clean it up. I have had the transfer company take the tent out and store it for the season." I opened the door and there in the middle of the floor where the tent had been, was the lost box of cuts. I went immediately to the office of the chairman and laid it on his table without a word. He got up, opened the box, took out the cuts, and finally said, "Well, you did find them." I said, "No, they were just uncovered." During the afternoon he came to me again and said, "When did you send that telegram?" I told him it was filed at one o'clock Thursday, and at noon Friday I had the cuts. He turned away, shaking his head and asked, "How do you reason it out?" I told him I did not reason it out, I took it for granted. I was like the blind man in the Bible, "Where once I was blind, now I see."—*M. B. H.*

Los Angeles, Cal.—I have received a great deal of spiritual help. I am able now to help myself which I think is the greatest kind of help one can receive, help to help oneself.—*Mrs. J. W. N.*

St. Louis, Mo.—You may discontinue the treatment. I am very much improved in health and strength, and I have a clearer understanding of the Truth. I praise and thank God daily for the good that has come to me.—*C. S.*

West Medford, Mass.—On March 30th I wrote you, asking help for constipation, and also for a bunch on my arm. I am entirely healed of constipation and the bunch is giving me less trouble. Since writing you I have come into a full realization of God's presence within, and have learned to trust him. I will never doubt again nor try to see just how and when my help is coming. While reading "Trusting and Resting," which you so kindly sent me, I realized that I was trying to do God's part, because I had not learned how to trust him. This means to me peace, joy and contentment such as I have never known before.—*Mrs. H. M. L.*

Nesbitt, Miss.—During the two years of my husband's lameness there were times when it seemed we were up against hard propositions, but through the Truth we were made strong and courageous, and able to stand in the day of trial. My husband is very grateful. He remarked the other day that he had plowed three days in succession which is more than he had done in over two years. I now realize that we are being rewarded for our faithfulness and patience.—*H. C.*

New York City, N. Y.—From the moment of writing you I have had no recurrence of the acute mental worries that have troubled me for months. Within a few days thereafter my physical ills began mending rapidly, and now I am better than I have been for more than a year, stronger—almost as fit as ever.—*E. B. B.*

NOTES FROM THE FIELD

A Study Class, under the name of "The Cheerful Hour Club," has been organized by Miss E. M. Schleifer and Mrs. G. E. Engledow in Raton, New Mexico. Call upon Miss Schleifer, 322 N. Fifth street, or Mrs. Engledow, 136 N. Second street, for further information.

Anyone living in or near Seattle, Washington, desiring absent treatments or lessons by correspondence, may confer with H. Eardley, metaphysician, 7309 Woodlawn avenue. Phone, Kenwood 87.

Benjamin Fay Mills delivered a series of lectures and a course of lessons at Unity Headquarters during the week of June 7th. The many friends of Mr. Mills gave him a cordial welcome.

Mrs. Margaret Spiller, 171 Main street, Jacksonville, Florida, invites the readers of UNITY in that city and vicinity to call upon her for the purpose of making some arrangement for the organization of a Unity Study Class.

Miss S. Louise Foulkes, of Seattle, Washington, recently made a short visit at Unity Headquarters on her way from the East to her home in Seattle.

Mrs. Annie Rix Militz, who has been touring foreign countries, bearing the message of Truth, sailed for home July 9th. She was joined in London by her sister, Miss Harriet Rix, of the Home of Truth in Alameda, Cal. Both were in attendance at the conventions of the International New Thought Alliance, held the last of June in London and Edinburgh, Scotland. Miss Rix expects to remain in London to teach some classes.

Salinas, Cal.—I am writing again to thank you for your prompt response to my call for help. I have been wonderfully blessed and helped, for which I thank God with all my heart. If for nothing else I will forever grateful be for the help I have received in finding Christ within myself. How I wish I could have known about Unity twenty years ago. I am so glad the Truth is spreading so fast; money could not purchase what I have gained and learned. I read weekly and monthly UNITY, which have been a great comfort and help to me. I have read every paper and book many times and enjoyed them. Also Mr. Fillmore's book on "Christian Healing," which is the finest book I ever read. I wish everybody could read it.—Mrs. M. M.



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several days to correct our list, we should have notice of change by
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BLESSINGS

In the June UNITY we asked our friends to send us their written blessings for the cornerstone of the new building. The response has been all and much more than we expected. We never realized the richness of words of blessing as we have since these abundant letters began pouring in upon us. They are coming from all parts of the world and the air within and without is vibrant with blessings. Truly, it is more blessed to give than it is to receive. These friends of UNITY are so joyous in their blessings that we know they are realizing the good which they so generously declare for us.

As we read these blessings from day to day, we find a great desire to print them, and we should do so if this magazine were ten times as large as it is. But here are a few samples that you may know their general trend. These are not the most voluminous, but the short ones:

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. His glory shall be seen upon thee. The Gentiles shall come to thy light and kings to the brightness of thy rising. I will make thee an eternal excellency, a joy of many generations."—*Grace Owens, Tacoma, Wash.*

The work of Unity is a great blessing to mankind. There is so much of cheer to the lonely and perplexed. May its work increase more and more until every corner of the earth feels its influence, is the prayer of one who has been helped by it.—*Sara F. King.*

May the foundation be laid in Truth. The walls represent power, ability, strength, uprightness. May the work done within be in purity and singleness of heart, and God's love overshadow all. We ask this in the name of Jesus Christ our Savior.—*Mrs. Lavancha Searles.*

May the blessing of God rest upon the new Unity Building, and may the light that shines within it reach every soul into whose hands the literature may come, until the day shall break when all shall know the God within and follow the guidance of the Spirit.—*Mrs. Eleanor Downes, Monroe, La.*

I see Unity standing as a beacon light and a second Liberty enlightening the world. That its light may penetrate all doubt and lead all wavering minds into the harbor of Truth, and its power and rays may be increased a hundredfold—

"Let the lower lights be burning,
Send a gleam across the wave;
Some poor fainting, struggling seaman,
You may rescue, you may save."

—*Th. F. de Fougé, Passaic, N. J.*

The Infinite Love, Wisdom, Understanding and *All-Good* being expressed through you is now blessed abundantly through the Law of the Omnipresent, Omnipotent, Omniscient *Spirit—God*. This blessing is extending in and through *all* your affairs, both as a society and individually.—*Arthur Dudley Hall, Boston, Mass.*

God builds your house,
God fills your house,
God sends forth from your house,
Limitless good.

—*Jos. R. Clarkson, Kenosha, Wis.*

The blessing of the Almighty God rest and abide now and forever on the Society of Silent Unity, who, when I was sick, healed me of pain and left the germ of Life in my unconscious body, in obedience to the command of our Lord Jesus Christ. My soul was hungry and well nigh naked, and ye Silent Unity fed and clothed me with the precious promises of God, which you sent out in Unity literature, like the daily manna God fed Moses and Israel in the wilderness for forty years. May the power of healing increase to you till "the New Heaven and the New Earth doth appear, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Work, for the time is at hand."—*Mrs. Mary Wright Shropshire, Rome, Ga.*

The Spirit or Living House

Within the building tangible
Of wood and stone and iron bands,
Behold, another all create—
The one ye builded without hands.

The house wherein a rhythmic play
Of sparkling, joyous, wondrous Truth,
Singing its own pure song alway
Should point to an eternal youth.

This is the Spirit of the house
Of wood and stone and iron bands,
Renew—be true to the house of thought,
The living house not made with hands.

—*Mrs. Mattie Angel Jones, Crab Orchard, Ill.*

May the fullest of spiritual and material blessings come to the New Unity Building in Kansas City, to its inceptors, builders, all that are connected in any way with it, and may all the work begun there go forth in redoubled blessings upon those needing spiritual and material comfort, bringing back to the members of the Unity School of Christianity, Silent Unity and all the co-operators in the purpose of the New Building the grateful thanks of grateful hearts. May the Lord

God of heaven and earth bless and prosper this work.—*Mary Gibson, Wakefield, Mass.*

May every part of the Home of Christianity, from foundation to each detail of timber, mortar and stone used in its construction, become so impregnated with the love and blessings showered upon the building through the prayers of the faithful from near and afar, that a spiritual atmosphere radiant as the sun-kissed mist and refreshing as the fragrance of crushed roses, will surround and permeate the dwelling of peace, and enfold, glorify and bless all who pass through its portals.—*Eileen Wickizer, Chicago, Ill.*

Our architect is arranging to have the cornerstone hollow for ten feet to admit all the blessings that are received. This allows you plenty of time to send in yours. We want every reader of UNITY to be represented. Your blessed words will never pass away, and so long as this building stands the written symbols will be preserved. When this building is torn down to make room for a larger one we shall transfer your precious archives to the greater structure. The prophecy of the Spirit is that UNITY will eventually occupy a temple of very extensive proportions. If we should tell you how extensive, and what it is to contain, you would think our revelation too great to ever be fulfilled. Be patient and wait upon the Lord, and he will bring it to pass.

We thank you all for your splendid blessings. Your mighty words are laying the foundation of a great work and your reward will be sure.

UNITY SCHOOL OF CHRISTIANITY,

Chas. Fillmore
Pres.

NOTICE TO ENGLISH READERS

The authorized British edition of "Lessons in Truth," by H. Emilie Cady, is published and for sale by L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus London, E. C., England.

Boise, Idaho—I must tell you what a great blessing UNITY has been to me. It seems "Life Eternal," and I eagerly devour everything in it, and am greatly blessed thereby. My faith is increasing by leaps and bounds. I am spreading the blessed gospel through your magazines by keeping them in circulation as much as possible.—*D. E. P.*

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the August UNITY:

CLASS THOUGHT

August 20th to September 20th, 1914

Held daily at 9 p. m.

Underneath are the everlasting arms.

PROSPERITY THOUGHT

August 20th to September 20th, 1914

Held daily at 12 m.

I know that Thou art my unfailing resource, and I rejoice daily because of the plenty manifest in my affairs.

UNITY AND WEEKLY UNITY

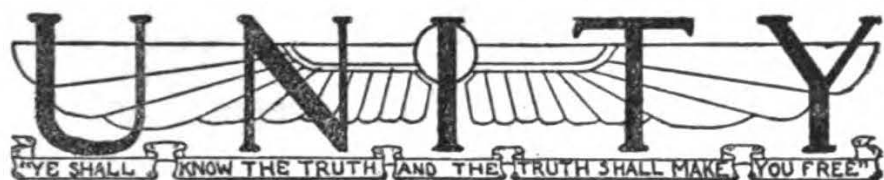
Springfield, Mass.—In regard to UNITY and *Weekly Unity*, I have been taking one for two years, and the other for a year, and they have been of such help and guidance and comfort to me that I feel I cannot do without them.—C. E. L.

New York, N. Y.—I casually picked out of a wastebasket a few months ago one of your Unity tracts, while working at a lady's house. In looking through it I saw it was just what I had been longing to get hold of. Such wonderful help came to me from reading this booklet, explaining as it does the Truth in Christ Jesus. I have a large class in the Sunday School here, and I was able to give them some of the beautiful lessons derived from reading this little book. I have gotten another copy here in New York, and have showed it to many friends, and we cannot do otherwise but meet and study over the lessons therein. I feel that it was a special blessing I gained in finding such a tract as it proved to be.—L. B.

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VOL. XLI KANSAS CITY, MO., AUGUST, 1914

No. 2

THE CHRIST CHILD .

JOSEPH R. CLARKSON

O holy, glorious babe of Light,
My Son, the child of Spirit's love;
Thou glow effulgent brightening night,
Within, around, beneath, above.

Before thee wise men offer all
Of self, of pelf, of praise of men;
Before thee "angels prostrate fall,"
Adoring, wond'ring, breathless, when

Thou changest water into wine—
Living, sparkling, fiery drink;
Quick foulest ooze to cleanse, refine,
Reduce to flame, force filth o'er brink.

My center, thou; my boundless sphere;
My small, my great, my endless life;
My joy, my weal, my conscience clear;
My peace, my power, my end of strife.

I and thou, my Son are one—
"I in thee and thou in me."
Two natures, Son, this day are done:
Now thou art God, and God is thee.

RECOGNIZING THE STILL, SMALL VOICE

J. L. CHESNUTT

"How may one discern which of the ideas that come to him are Wisdom-ideas, and which are subtle-ideas?"



IDEAS come to the conscious I of the individual, and go, much as if they were birds on the wing. Some ideas come like flashes of light, and these enlighten; some ideas come as fogs that obscure and bewilder; some ideas sneak in, and have to be "kicked out"; other ideas—and they are the purest, brightest and gentlest—"call," so to speak, but find so little of the sincere welcome of love and faith, and the "environment" is so out of harmony with their nature, that they do not "abide"; the moment our attention is turned they depart; they will return and remain only so long as they are "held" tenaciously. Possibly this is because we do not "hold" them by love and faith, but seek to hold them much as we hold a sponge—for what we can squeeze out of it. We cannot see ideas as they come or go, hence we cannot tell whence they come nor whither they go. We catch only an *idea*—we hear, apparently, only the *words* spoken by a Voice; and the Voice may speak its message, and pass on, or it may "abide," and speak often, if the "environment" is congenial.

In the original estate there was no difficulty in distinguishing between Wisdom-ideas and subtle-ideas. As indicated in the allegorical history of Adam and Eve, they clearly recognized the words of God as such, and the words of the "subtle" voice as different, contrary, and from another source. (See Gen. 2:15-17; 3:1-13.)

Establishing Unity

During the process of regeneration the Holy Spirit is *with* us, "working in us, both to will and to do" God's wisdom-will; and when that process is completed the Holy Spirit *enters* into the individual; and thus the individual "re-

ceives" the Spirit, and is "filled" with it. The "Spirit is *with* you, and shall be *in* you," said Jesus—the difference between "with" and "in" indicates a difference in degree of unity. One should not mistake mere "with"-ness for "in"-ness, for unity is *complete* only in the latter, and the "endowment of power" is in accordance. (See John 14:16-20, 28; 16:7-16, 28; Luke 24:49; Acts 1:5, 8; 2:4, 17.) In this *mutual* unity—"I in you, and ye in me"—the *two* become *one*. "*In Christ*"—with Christ as head—the individual is "complete," or perfect; otherwise the individual is incomplete and imperfect.

When this unification of the individual with the Christ-Spirit is completed, there can be no difficulty in recognizing the voice and the Wisdom-words of the indwelling Spirit: it is an "anointing" that "teaches all things," an unfailing "guide into all truth."

"My sheep know my voice." The "lamb" may not invariably recognize the voice of its shepherd, but the "sheep" has become familiar, and readily recognizes the *tone* of the voice of its shepherd. We may readily recognize the voices of our acquaintances over the telephone by their characteristic tones; and in the "still, small Voice" of the Christ-Spirit there is what may be called a *tone* of infinite love, of joy unspeakable, of peace that passeth understanding, and of power omnipotent. The individual may learn to recognize those "tones" by getting "in tune" therewith. The ever-present Spirit is vibrant with the "wireless" messages of infinite Wisdom and Love, and the individual needs only to get his "receiving" organ entuned therewith, in order to receive these messages of Love and Wisdom and of joy and peace, so freely given us of God.

The way to get "in tune," or in harmony, with infinite Love is to *accept* specific "seed-words" that express the idea and Spirit of Love. To accept them is *fully* to believe and *wholly* to love them. This acceptance involves the *thinking* of the idea *in the heart*, and also the *speaking* it and *acting* it from the heart, in love and faith; for "As a man thinketh in his heart, so is he"—and so *does* he. One

should be careful to select words that he is confident were spoken as they were inspired by the Holy Spirit, such, for example, as the words of Jesus Christ and the inspired apostles, prophets and teachers.

Seed-Words

Jesus Christ said: "The words I speak unto you are Spirit, and they are Life." Evidently it is essential to select words filled with Spirit and Life. To begin with, one could select any or all of the words in the following texts as "seed-words," "key-words" or "tune-words," by means of which to *realize* the love that is of God, so as to get "in tune" with it and express it harmoniously in thought, word and deed.

And these things we write, that our joy may be made full. God is light, and in him is no darkness at all. (See I John 1:4, 5.)

And hereby we know that we know him, if we keep his commandments. But whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him. (See I John 2:3-5.)

My little children, let us not love in word, neither with the tongue; but in deed and truth. Hereby shall we know that we are of the truth, and shall assure our heart before him. Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us. (See I John 3:18-24.)

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us; hereby we know that we abide in him and he in us, because he hath given us of his Spirit. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. (See I John 4:17-19.)

For this is the love of God, that we keep his commandments: and his commandments are not grievous. (See I John 5:3.)

If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. (See John 14:15-23.)

A way to receive the abiding presence of God is to let Love enter and fill, and abide in the heart, and manifest in and through the individual in thought, word and deed. Not the love that is merely sentimental, nor mere "surface" love, but that wise Love inspired by the Spirit, which becomes the dominant and directing *nature* of the "new creature." It involves the "putting on of the new man," and the "partaking of the divine Nature."

The following text contains "key-words," or "tune-ideas" that will be helpful in entering into purity of thought and love, and for guidance:

"Search me, O God, and know my heart [its love]: try me, and know my thoughts: if there be any way of pain or grief [margin] in me, lead me in the way everlasting." (See Ps. 139.)

For Wisdom in thought, word and deed, these statements of James and Paul may be used helpfully:

But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. (See James 1:5.)

But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption. (See I Cor. 1:30.)

A Personal and Present Application

Statements of truth are usually more helpful if they are re-worded so as to apply specifically to the individual, and therefore it may be well to substitute the words "I" and "me," in the proper places in any text, in order to make it

as personally applicable as possible. The individual should seek also to realize that God is doing for him *in the present*—JUST NOW. God is ceaselessly “working in” each one, leading and guiding with infinite patience, love and wisdom, “both to will and to do his Wisdom-will”; and he is effecting this work in each one just as rapidly and as completely as the individual responds in love and faith; he is guiding each one, each moment into “all truth” just as rapidly and as fully as the individual willingly follows in love and faith.

The process involves a *change* in our love—a putting off of selfish loves, and the embodiment and expression of the love and faith inspired by the Spirit holy to Truth; it involves a “walking by faith”—not by sight alone. In order to be able to live in and act by faith, one should understand that, no matter how adverse things may appear to be, “all things are,” nevertheless, “working together for good.” Even the “wrath of man” is restrained, except in so far as God overrules it for ultimate good, as he did, for example, throughout the experiences of Joseph. (See Ps. 76:10; Luke 12:6-7, 31; Gen. 37:20-28; 50:15-20.) Infinite Love and Wisdom overrule apparent evil for ultimate good: “appearances” change until they correspond to or coincide with the vision that Faith views and holds. Such faith precedes sight, and waits not for it; the “signs follow” the believing. (See I Kings 18:41-45.) This is the faith that can say understandingly: I will fear no evil, for thou art with me, and over all.

Assimilating

Having selected certain words of Spirit and Life as seed-words or tune-thoughts, the individual should seek to *assimilate* or embody them. (See John 6:47-63; 15:4-12.) Some seek to assimilate the words by “holding the thought.” Holding a thought is good, but the *effect* will be in proportion to how fully the thought gets hold of, or permeates and “holds” the individual. The “holding” should be *mutual*.

“If ye *abide* in me and my words *abide* in you” (John

15:7)—so reads the promise; and the individual should seek earnestly to enter into that condition wherein the words of truth readily *abide* in him, without being “held” with tense tenacity. The words of Spirit and Life will readily “abide” when they are taken hold of by means of love and faith. If one finds himself possessing insufficient faith, the faith may be increased by first increasing the love—God does not give us faith much in excess of the love we are willing to have “shed abroad in our hearts” (See Rom. 5:5; Titus 3:5), for the purpose of expressing it in wise thoughts, words and deeds, because love is necessary as a guide to faith-action; action undirected by wise love is selfish in degree.

Some seek to assimilate or embody words by repeatedly “affirming” the thought. Affirmation is good, but the *effect* is in proportion to, and is the result of *believing* the words, as Jesus Christ declared; or, stated differently, the effect is in proportion to the *faith* that is “mixed” with the words, as one of the apostles wrote the Hebrews. Words of Spirit and Life *once* spoken or “affirmed” by those who are Spirit-filled, with the full assurance of living faith, accomplish instantaneous and perfect results, as exemplified in the works of Jesus Christ and his apostles and healers. But it requires faith to *receive*, as well as to *give*.

There is Spirit and Life in the words of Truth, so Jesus Christ declared; therefore the individual should seek not only to accept the literal *words*, and the mental picture of the *idea*, but above all, to accept the *accompanying Spirit*, vitalized with Life; for it is the Spirit of Life in the words that “quickens” or vitalizes the individual. “The word is the seed,” and the Spirit of Life in the words is the “germ” in this “seed” by which the Christ-consciousness is formed within one who embodies it.

The problem of hearing and recognizing Wisdom-ideas is solved for one who thus lets in and embodies the Spirit of Truth; he becomes a temple of the living God, whose voice may ever be heard in the “most holy place.”

“Behold, I stand at the door, and knock: if any man hear my

voice, and open the door, I will come in to him, and will sup with him, and he with me."

One who thus welcomes, and in love and faith invites the Christ-Spirit to enter and abide, will have no difficulty in hearing and recognizing the Wisdom-ideas spoken by the Spirit during this inner and close communion. Such a one will "abide" in the *attitude* of love and joy and peace. And the Christ-Spirit *seeks* to enter, and will enter, where love and faith invite him to enter and constrain him to "abide"—to abide *forever*.

"If a man love me he will *keep* my words: and my Father will love him, and we will come unto him, and make our *abode* with him." God in Christ, seeking an "abode"—seeking a heart in which love and faith invite them to "abide"! Marvelous indeed!

Love the Giver More than the Gift

Are we inclined to seek God only when we feel that we specially need him, or need some special *gift*, such as money, wisdom, or a digestive? Do we feel the need of some of his *gifts* more than we feel the need of the *giver*? Do we treat him much as we do the order-boy from the grocery: when we hear the knocking on the door, and perhaps the voice outside, do we "order our prayers," or pray our orders, through the screen door, and expect him to leave as soon as we are through? Do we expect large gifts, though we open the door scarcely wide enough to let *them* in, much less the giver? Do we ask for a drink merely, when we may have, for the asking, an inner *fountain* of the Water of Life, forever flowing? (See John 4:14; 7:38, 39.) The Spirit holy to Truth and Love can enter and *abide* only where it is loved and trusted; where it is loved, it is obeyed—"This is the love of God, that ye keep his commandments."

Possibly we sometimes discern the Wisdom-ideas spoken by the "still, small voice," but do not recognize them as such, because they are not exactly the words we were expecting it to speak. We need to keep "in tune." John

the Baptist preceded Jesus Christ as a forerunner to prepare the way. The individual also will first hear a "Voice" crying in his "wilderness," calling for chopping and pruning, "dressing and keeping" (See Gen. 2:15; Luke 3:4-16), and for consistent fruit-bearing, both of which are essential preparations for the *in-coming* of the Christ-Spirit. This "Voice" is not the "true Light" itself; it is, by comparison, merely moonlight reflected from the sun, while the day begins to dawn. But those who obey this "Voice" in their "wilderness" will be prepared to receive the Christ-Spirit and re-enter their Paradise, having regained the "right to eat of the Tree of Life," and the opportunity for direct communion with God. (See Heb. 9:8; John 14:6; Matt. 27:5.)

The Origin of Ideas

Paul was well instructed as to the origin of ideas. He says that God reveals his thoughts to mankind "by his Spirit." (See I Cor. 2:6-14.) In speaking to the Corinthian believers he said further: "Now we have *received*, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." Evidently it is important to know *which* we have "received"—the "Spirit of God," or the "spirit of the world." The Spirit of God is absolutely *holy* to the Wisdom-ideas of divine Understanding: no error-idea nor lust-idea is ever received from nor transmitted by the Spirit holy to Truth and to Love; its revelations are spiritually discerned. But the "spirit of the world" is neutral, and transmits any idea, whether wise or erroneous; for it is the obedient medium of those individuals who are now exercising a degree of free-will by choosing to act according to the error-ideas originated and suggested by the "subtle" faculty, in temporary preference to acting according to Wisdom-ideas, while these individuals are learning essential lessons in this world-school. Inspired writers further refer to this "spirit" as "the spirit now working in the disobedient." (See Eph. 2:2; I John 4:1-7.)

Evidently then, the individual who has "received" and

abides in the "spirit of the world," will receive from that medium the "subtle" or error-thoughts of the world; and such an individual abides in the *attitude* of that spirit. But one who has "received" the Spirit of Truth and Love will receive from it only Wisdom-ideas and Love-thoughts, and he will abide in the *attitude* of love, joy and peace.

Unquestionably the Spirit of Truth, of Wisdom, Love and Life cannot be put into or embodied in error-words or ideas, for it is "holy" to Truth; therefore error-words and ideas cannot truly vitalize with Life, nor correctly transmit Truth, Wisdom and Love; hence the necessity for special care in selecting the words, ideas or thoughts that we shall think *in our heart*, and express in words and deeds. Because of this, Peter said: "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, *until* the day dawn, and the day star arise in *your hearts*."

The Right Use of Good

But we should not assume that sense-knowledge is of itself evil: it is not evil; it is *good*—the error is in its *misuse*, or *wrong* use, and the evil is the *result* of such misuse. And we should not assume that the "subtle" faculty is of itself evil: it is good—the error originates by its deducing ideas or conclusions from sense-knowledge of things *alone*, or *independent* of Wisdom-ideas inspired from divine Understanding inhering in Being; and the evil is the *result* of action directed by ideas so deduced.

Sense-knowledge of things is derived by sensation in substance; Wisdom-ideas are received by inspiration from Understanding inherent in Being. Both are good; each has its wise use, designed place and perfect function, and when each part acts in the order and relationship designed by infinite Wisdom, no error nor evil can result. Mankind is now learning in this world-school to choose to act only according to Wisdom-ideas, and to make such choice in love and faith.

The Tree of Sense-Knowledge

Our sense-knowledge of things is derived by cognizing things through the five senses. That nervous system which acts as the organ of the five senses is aptly called a tree: its roots reach to the outermost limits of the body-substance and converge to unite at the spinal cord, which serves as the trunk of this sense-tree; it literally branches in the brain, and there its fruit consisting of sense-knowledges or sense-ideas of things is borne. This tree is in the Eden-garden of every individual; it is planted by the Lord our God, and it is "good"—good for the use and purpose designed by infinite Wisdom, but its fruit is *not* good to assimilate and direct action. (See Gen. 2:9, 17; 3:1-8.) The action and use of the sense-knowledge of things must be kept subject to the direction of divine Understanding.

Divine Understanding, inhering in Life, is the "Tree of Life" to them that find it (see Prov. 3:13-19); its fruit is Wisdom-words or ideas, discerned in or borne by the organ of inspiration, where centers the Spirit of Life. This is Life itself, which is the Light of man, and which, by inspiration, "giveth him understanding;" not the mere physical or animal *manifestation* of life.

So long as individuals accept and allow error-ideas to direct action, thereby usurping the place and function of Wisdom-ideas, so long will the sense-knowledge of things inevitably be a "knowledge of good and evil;" it is inevitable owing to the fact that the *condition*, experience and sensation named evil, is the *result* of action directed by error-ideas. When all action is directed by Wisdom-ideas only, there can be no evil results, hence there will be no evil conditions, experiences or sensations to be cognized through the five senses. Inspiration reveals that there will then be no more pain, sickness and death; and there will be a knowledge of good only. (See Rev. 21:3-7, 27; 22:1-5; I Cor. 15:24-28.)

The senses do not cognize *all* of the facts in any case, hence any conclusion or idea deduced by the "subtle" faculty from sense-knowledge or sense-evidence *alone*, is in-

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evitably erroneous in degree, owing to the *incompleteness* of the sense-knowledge. But when the "subtle" faculty interprets its sense-knowledge of things in the Light of Wisdom inspired from divine Understanding inhering in Being, the sense-knowledge is correctly interpreted and error is impossible; hence no evil can result.

Thus the "subtle" faculty is *good* while functioning in subjection to the Christ-Spirit, as designed by infinite Wisdom. Thus sense-knowledge also is *good*, when interpreted and used according to divine Wisdom.

This explains why Paul says that every "imagination," or "reasoning," and every such "thought" must be brought into subjection to the Christ-Spirit. (See II Cor. 10:5; I Cor. 15:28.)

Putting Off Lust

Only lust is abolished and destroyed, for it is abnormal in origin. When a subtle or sense-idea is assimilated or embodied, by allowing it to direct action, a lust-consciousness is thereby originated in that center. It is the "offspring" of the sense-idea in unity with substance. Lust-ideas are the incorrigible Canaanites who must be exterminated from the Promised Land, before the Wisdom-ideas can inhabit their inheritance; any compromise leaves them to become "thorns in the flesh." We cannot serve two masters.

Putting On the Christ-Mind

But when only the Wisdom-ideas in the words of Truth and Love, are assimilated or embodied, then the Christ-consciousness is originated in the individual, and manifests in and through the body, soul and spirit. Then the individual will be free from error and lust, and the consequent evils, and will be full of wisdom, love, joy, peace and health—wholeness. He will "think in his *heart*" only Wisdom-ideas.

These things are referred to in order to emphasize the fact that sense-knowledge and the "subtle" faculty are not to be condemned or destroyed, but are to be redeemed from *wrong use*, and the consequent evils.

But lust and the lust consciousness, being abnormal, are to be destroyed in their three primary forms: "the lust of the flesh, the lust of the eye, and the pride of life." When we cease to "feed" them they must die. Denying ourselves the gratification that is in "ungodliness, and worldly lusts, we should live soberly, righteously and godly in this present world." This process, effected by co-operation with the Holy Spirit, crucifies and abolishes the lust-consciousness, and forms in us the Christ-consciousness. In the unregenerated state the "conscious I" of the individual feels itself in unity with the lust-consciousness, but when regeneration is completed the individual is freed from this "body of death" (Rom. 7:14-25; 8:1-13), and feels itself in unity with, or one with, the Christ-consciousness; it finds itself free from all lusts; all its desires are normal, and their highest gratification is attained by action directed by Wisdom-ideas.

The Two Trees in the Eden-Garden

Some "subtle" ideas are *comparatively* good and wise, because there is more or less of truth in them—they may be half-truths, partly true, or near the truth. Some "subtle" ideas are comparatively evil, because there is much of error in them. Often the first step of the individual in the search for wisdom is to attempt to choose those subtle ideas which he regards as "good" or "wise," and to reject those ideas which he regards as "evil" or "unwise." Thus he hopes to avoid what he considers as "evil," and to secure only what he regards as "good." All such are still eating the "fruit" of the "Tree of Knowledge of Good and Evil." They are merely attempting to select what they assume to be the "good" fruit, and to reject what they assume to be the "evil" fruit of that "Tree," whose "fruit" is sense-knowledge of things. The result will inevitably be a *mixture* of "good" and "evil" experiences. It may be permissible for the individual in quest of the Promised Land to eat the unleavened bread, made from dough that he carried out of Egypt, until the manna begins to fall; but thereafter he

should "murmur" not, and should learn to love the "living bread" that God so freely gives.

It is not enough merely to *select* what we consider to be the "good" fruit of this Tree, and assimilate that, and reject what we consider to be the "evil" fruit. We must change Trees: the fruit of the Tree of sense-knowledge is not to be "eaten" or assimilated; it was not designed for assimilation; it is good for another purpose, but not good to "eat," so infinite Wisdom has revealed (See Gen. 2:9, 16, 17); we must regain the right to eat of The Tree of Life in our Eden-Garden and assimilate its fruit only. "Understanding is a Tree of Life to them that find it"—Wisdom-ideas are the fruit borne by divine Understanding, and Wisdom-ideas are expressed in words of Spirit and Life. We must regain the right to enter into the most holy place in our body-temple, where the presence of God is discerned and his Voice is heard.

Unity in Love

Unification between God and man is accomplished by faithful love—the love that believes and trusts. The idea of love is doubtless the highest conception, as love itself is the supreme gift. A true conception and realization of God's love, in its *fullness*, seems difficult of attainment, perhaps because it is the highest step in the ladder of progress God-ward.

We sometimes imagine that we must love God before he can or will love us: the truth is that we should "love him because he *first* loved us." We sometimes imagine we must be "good" before God will love us, and we proceed to acquire self-righteousness of one kind or another: the truth is that "God commends his love toward us, in that, while we were yet sinners Christ died for us," and now *lives* for us, to save us from error and its results. (See Rom. 5:6, 8, 10; Eph. 2:1-9.)

It is not necessary to beseech God for his love; it is necessary only to receive it and trust it; our *need* of his love is the measure of his love for us.

It is sometimes difficult for the child to realize that its father loves it, while instructing it in wisdom's way. Children of God are sometimes as doubtful of his love-care, especially when they are allowed to reap as they sow, while sowing error and reaping evil. That father's love for his prodigal son did not change, but he could *manifest* his love for the son after the son returned, much different than he could while the son was away feeding the swine; and God manifests his love toward each one, so as to fit each need, as infinite Wisdom sees it, in each stage of our development. Witness Jesus Christ weeping in compassion over Jerusalem, when he foresaw its destruction. (See Matt. 23:37-39.) God wills not that any should perish: it is the obstinately errant who pull down the house upon their own heads; for some will learn obedience to Wisdom only by the evil they suffer from error-action.

Infinite Love leaves the ninety and nine to seek the one that strays into the desert; infinite Love sees the Prodigal a long way off, and goes to meet him.

In so far as one attains a true conception and a full realization of God's love, and reciprocates that love, just so far all sense of separateness ceases, and the ineffable joy of mutual unity is experienced. And only in so far as we realize God's love can we manifest it toward others. It is the Spirit of Love that thus quickens and raises us up into the "heavenly places" with Christ Jesus. Love can hear, and love can believe and trust the Wisdom-words inspired from divine Understanding.

Perhaps the most important requisite to hearing and recognizing the "still, small Voice" is to *be still in self*—to still all other voices. "Be still, and know that I am God," said the Lord our God. One must be still in self, to know that Christ within is God.

"Ye shall find me when ye seek me with the whole [undivided love] heart." (See Jer. 29:11-13.)

Do your work today, doing it the best you can, and live one day at a time.—*Fra Elbertus.*

UNFOLDING GODWARD

EVELYN A. FENTON



○ TRUE word has been spoken than that uttered by Campbell, the great English divine, when he said, "The race is hungry for God."

This truth is so evident as we look at our human family in all its different phases of expression. Nothing, in the outer, satisfies; nothing fills that deep hunger of the soul. As soon as one ambition is accomplished, along any line of action—civic, social or economic—something new and a step farther in advance is attempted.

So we clearly see the urge within—life, power, God—working steadily and surely toward its spiritual fruition.

This is what we really desire, for it is the only satisfying happiness. Our education, however, has built up a false idea of what happiness is, and how it may be secured. That the real happiness can and does come only by eliminating the self in service for others is a preposterous idea to our average brother and sister, and they either treat it with scorn and derision, or accept it in a negative way by showing no desire to put it into practice.

As we have come upon earth through a physical channel, with spiritual understanding practically unquickened (else we would not have come in this manner), it thus follows that we have thought knowledge must be acquired only by means of the outer senses; and so we have insisted on putting our faith and dependence into that which we could see, hear or feel.

This has built up in our minds a wall of almost unconscious opposition, and has made an unwillingness to even present an open and receptive attitude of mind, or put to legitimate proof those fundamental truths, regarding which our teaching has been directly opposed.

I know full well that I subject myself to mental opposition, perhaps censure, when I say that I believe the organ-

ized churches have done the race more harm than good; but let us look at this statement in its broadest sense, which is the only viewpoint from which any statement should be answered. The church has always been considered the moral censor of the race. There is no question but that in its earliest years it had real inner understanding of the true purpose of life, and how our spiritual natures should be unfolded here; but as organization increased, the sense and love of power, so inherent in the physical nature of man, increased also, and gradually this inner knowledge was possessed only by the heads of the churches and passed on to the masses in more and more adulterated form. Their reason for this has been that we could not understand the deep truths of our Being. And yet, good readers, I can take today a child at its earliest stage of understanding of language, and teach it the God-power within and without, and it will develop a true spiritual faith, not in the unreal things of the outer, but in the realities of life.

Moreover, if this child could have this true spiritual teaching, and until maturity be free from the interference of the adult full of old church ideas of weakness and sin, I would show you a Being of God—strong, radiant, beautiful; full of power, yet gentle; full of love, yet just; a temple fitly joined together for the Indwelling Spirit; a Being “unto the measure of the stature of the fullness of Christ.”

When this development is possible (and I know it is), then we can but admit that what is possible in our child with the true inner spiritual teaching, is possible with all; then is it not the teaching which has been the greatest obstacle to our divine unfoldment, and not only the greatest stumbling-block, but, truly speaking, the only one?

You may say it has been done unknowingly. Yes, I will admit this is true to a certain extent, especially in later years, but there always have been, and are today, in the churches, those souls whose vision is clearer, and who see the weakness of the teaching being given; yet they have not been true enough to their vision to voice their opinions, and for this very reason they get no further light. This is justly

so, for "to him that hath [and uses] shall be given, and to him that hath not [used] shall be taken away, even that which he hath [and hath not used]."

So we see that in our unfoldment Godward, our first great stumbling-block has been our false teaching. Gradually, down through the centuries, this weakness has become more and more apparent. It first showed itself in the breaking up into various sects, under as many names, until we find the race as it is today, loosening itself entirely from the orthodox church creeds and dogmas, and throwing itself out much as a shipwrecked sailor, looking with strained and hungry eyes for some spar of Reality which will nourish and satisfy its soul hunger. This is where we are today, as a race, and many are the maneuvers we are making in order to get our real bearings, on our journey Godward.

We must take ourselves as we find ourselves, with the habits of false teaching very firmly established. These habits are ideas of fear, not love; weakness, not strength; sickness, not health or wholeness; and sin or selfishness, not unity.

Truly, we have enough to keep ourselves quite busy cleansing our own temples and leaving others to do the same, unless they ask us to help them, and even then to know just how much of the inner knowledge they are ready to receive.

Now in unfolding the Christ attributes, here and now, what are the "enemies of our household"?

Our household is what we hold in our own house—our mind, our temple—and what we hold there, must and will come out, for that is the material we are using daily in our manifestation here. These members of our household are the ideas we have let possess us, because we have thought they were true. They are the idea of sickness or weakness, the idea of limitation, the idea of sin, which is selfishness or separateness.

All the "ills which mortal flesh is heir to" are covered by these ideas which have been so repeated through the centuries that today finds, outwardly, a diseased nation; but God be praised, inwardly the Spirit is strong, and as "man's

extremity is God's opportunity," so today the Spirit is working mightily in man for the redemption of these household enemies for our unfoldment Godward.

How glad we are and how deep is our praise that we have even reached the point where we see the great Principle of our Being; why we are here and how the Christ unfoldment is possible now. Let us be more joyous, more thankful each day for this wonderful knowledge.

Then to make this knowledge really ours, we must begin to overcome these enemies, or false ideas, which came with us because of our physical birth. How can we do this?

First, we must really want to do it more than we want anything else. When this desire is firmly established in our minds, then we are ready to begin the laying off our "grave-clothes"—the ideas which belong to the outer of us and are untrue and useless to the spiritual self.

I have mentioned three enemies, but in reality all are contained in one, which is the idea of sin, or selfishness, which means separateness from our source—God.

We acknowledge a Power invisible to our outer eyes, but omnipotent, which is within and around all that has and has not come into form on this plane. Is this Power the real part, or is the form which it has created? Could the form have come into visibility without this Power?

Then the form, of itself, is nothing, but when at-one with the Power, it is everything which is of God, or God-likeness.

When this full realization comes, when we know there is no body-separation from the God-power, all the enemies flee away—weakness, sickness, limitation—all are nothing.

The "veil of the temple" has been rent in twain; that which separated us from the inner vision, and all, all is made clear and beautiful.

The Christ-consciousness is ours! We have made our At-one-ment!

"My mouth shall speak wisdom, and the meditation of my heart shall be understanding."



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

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Address Unity School of Christianity, Correspondence School Department, 913-925 Tracy Ave., Kansas City, Mo.

"FEAR NOT"



THAT wise soul who discerned and put into form the truth, "There is but one Presence and one Power in the Universe, the Good Omnipotent," sent out by his word a great blessing upon the race. When one sees that he brings upon himself good or ill according to his thought, he sometimes allows himself to become fearful of the power of evil. Early in his spiritual progress, one should establish himself firmly in the understanding of the total unreality of evil. Dominion over all that is called evil comes, not from considering it a great power which we overcome through mighty conflict, but by robbing it of its seeming power through our understanding of the Allness of Spirit. "Ye shall know the Truth, and the truth shall make you free."

One of the greatest lessons that can be learned in the spiritual life is that in Spirit and in Truth there is nothing to fear. Jesus put this simply but powerfully in the promise, "*Nothing shall by any means hurt you.*" It is the nature of the mortal to build up some great bugaboo. Sometimes this boggy looms large and fearful before us as disease or poverty or death; sometimes as "malicious animal magnetism" or "black magic;" sometimes as "the devil." Always the mortal finds some kind of a devil to fear. If it repudiates Satan, it puts something else in his place. The spiritually wise man, seeing clearly in the light of divine understanding, knows there is nothing to fear. The child afraid of darkness is an exact illustration of the childish mind of men and women who live in the darkness of sense, and people that darkness with the imaginings of their own mind. The grown man, fearless in the dark, is a figure of that spiritually illumined man who walks fearlessly and safely in the light of life.

John shows that the light that scatters all fearsome shadows is love. Read his first epistle and dedicate yourself

to the God of love. Open your mind and heart to the light of love, and you shall not stumble nor fear.

Of course the error *seems* real. But that is where you have to do your work as an overcomer. Appearances are deceiving. "Judge not according to the appearance." Whatever appears in your objective world is an image made by your own thoughts. You can change the appearance by changing your thoughts, just as the moving-picture operator throws on the screen a new picture when he so chooses. Blame no one for the conditions you do not like. In understanding admit that you make your own world. Instead of pitying yourself and looking for pity from your friends, rise up in the majesty of your true Self and cast off all the works of darkness. Your positive stand in the Truth will turn on the light and dispel ignorance and its shadows, and you shall be the light of your world.

BIBLE STUDY

The Fall of Man

The trinity is not merely a theological term. All through the Scriptures, and everywhere in the manifest universe, the trinity appears in many different phases. God is Intelligence, and when we study him as the one All-knowing Mind, many theological mysteries are cleared away. Every act presupposes a mind, and before the act there must have been the idea that caused it. In this illustration we see the simplest form of the trinity; that is, mind, idea, expression. Man is the offspring of God, and since he is made in the image and likeness of Mind, he must express under the laws of the great creative Mind. And we find that he does. The law of manifestation for man is the law of thought. God idealizes; man thinks. One is complement of the other in the realm of mind.

In the first chapter of Genesis the great creative Mind is at work. The record portrays just how Divine Ideas were brought into expression. As man must have an idea before he can bring the idea into manifestation, so it is with the

creations of God. When a man builds a house, he builds it first in his mind. He has the idea of a house, and he completes his plans first in mind, and then works them out into manifestation. In just this way God created the universe. The first chapter of Genesis describes this inner or ideal creation. The second chapter deals with the manifestation. In the first chapter we have two parts of the trinity, mind and idea, and in the second chapter we have the third step in the trinity, the manifestation. In the first chapter, God creates; in the second chapter, it is the Lord God. The man which God made was made in his image and likeness, and he pronounced him good and very good. This man was the direct offspring of Divine Mind; he was God's Idea of the Perfect Man. This is his Only Begotten Son, the Christ, the Lord God, the *I Am*. In the second chapter the Lord God, or the Divine Idea of Perfect Man, formed the manifest man and called his name Adam.

This whole record is an allegory explaining just what takes place in the mind of each individual in its unfoldment from the ideal to the conscious manifestation. God, the great Universal Mind, brought forth in idea a man, perfect like unto himself, and that perfect man is potentially in every individual, working itself into manifestation as the law is complied with.

This divine man, created by God, is made male and female. He contains within himself the masculine and feminine qualities, the positive and negative. In the creation described in the second chapter, when the ideal man became manifest man, the woman was made separate from man; but still it is true that each contains within himself both the masculine and feminine principles. The subjective consciousness of every man is feminine, and the subjective of every woman is masculine. Much of the unhappiness and unrest of the human race has come from ignorance of the truth that each is both male and female. Men and women search here and there and everywhere for someone to give them a feeling of completeness and satisfaction, not knowing that that completeness is in the spiritual realm of one's

own being. The desire for comradeship between men and women is the working into manifestation of the male and female image ever existing in the spiritual mind. There is no error in such companionship if the parties thereto are loyal to the law of Spirit in all their relations. The woman must become a virgin and the man a eunuch. "There be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake."

God blessed man-woman and said, "Be fruitful and multiply and replenish the earth and subdue it, and have dominion." The sense-mind interprets this from its own viewpoint and believes the command to be for sensual gratification and physical bringing forth of children. But the man to whom this command was given was a spiritual man, created in the image and likeness of God. God creates in mind, and his command to man is, "Increase and multiply and replenish the earth," with true ideas, words and thoughts. All metaphysicians understand that the six days' creation in the first chapter of Genesis is purely spiritual. It is plainly stated in the second chapter that when the Lord God began his creating, "there was not a man to till the ground," although the first chapter had just described man's creation. This shows that there are two distinct creations, one in the ideal, and one in manifestation.

When the Lord God finished his man, he put him into the Garden of Eden. This Garden is man's soul and body consciousness. Planted in this Garden is the tree of knowledge, or the perception of knowledge, and also the tree of life, or perception of life. Mán was told not to eat of the tree of the knowledge of good and evil. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Good is reality, evil is unreality; good is positive, evil is negative; good is principle, evil is not principle. To eat of the tree of the knowledge of good and evil is to believe in evil as reality. Man came to believe that evil was real and that it was good

to know about evil. This was his fall. He fell in consciousness from the realization of his perfection to a low concept of himself as a limited man of flesh and blood, subject to sin, disease and death.

The serpent, the direct means of his fall, is sensation, or the activity of life in an external expression, apart from the Source of life. Life, being good, the serpent is not evil in itself, but is harmful to man only when he separates himself in consciousness from the Source of life. When the life is lifted up to the realization that it is Spirit, it becomes healing, as illustrated by Moses lifting up the serpent in the wilderness. Those who had been bitten by the fiery serpents (lustful expressions of life) were healed when they looked upon the serpent that was lifted up by Moses at the command of God. They looked up or perceived the truth about the Divine Life, and their minds and bodies were cleansed.

Perhaps the "fall of man" may be made a little clearer to the undersanding if we consider it in the light of the law of cause and effect. God is the one Cause. The fall came about through losing sight of the one great Causing Mind. Man became confused and lost in a maze of effects and secondary causes, and this was his fall. The curse which was pronounced upon him was merely the announcement of the law that works innately in Being. If man had continued to live in the consciousness of his God-likeness, he would have expressed only harmony. Being one with the great causing Mind, he would have caused or produced only harmonious expressions of life; but he got away from the center and began to use his formative powers in the realm of effects, mistaking effects for causes. This produced all the discords that the race experiences.

But, with "the curse," the promise was made of restoration. Bible history concerns itself entirely with the working out of God's plan of redemption for humanity. The Spirit of Truth is revealing to men the truth of their Being, and they are coming to understand that they are made in the image and likeness of God. Jesus came show-

ing the way back to the Father, and all who are letting go of the ignorance and errors of the mortal and are conforming themselves to the perfect Christ-Mind dwelling within them, are bringing forth the fruits of righteousness and peace and wholeness. To them the promise is being fulfilled, "and there shall be no more curse."

QUESTIONS ON THE BIBLE LESSON

[These questions are for the help of the student in the preparation of his lesson. Answers are not to be sent to us.]

What trinity do we find in mind and its manifestation?

What difference is there between the creation described in the first chapter of Genesis and that given in the second chapter?

What is man's character as the offspring of Divine Mind?

What is the Christ?

What is the meaning of "male and female created he them"?

Where is the "Garden of Eden"?

What is the "tree of life"?

What does the serpent represent?

What is "the fall of man"?

Explain how "the curse" and restitution result from man's thinking.

WHAT IS THE "MOUTH" OF GOD?

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

While thinking of this statement of Jesus Christ, I wondered just what is meant by the "mouth" of God. Knowing that God is not a being, but Being itself, or, in other words, knowing that Life, Love, Wisdom, Understanding, Power and All-Good is God, what, I thought, can be the "mouth" of this Omnipresent Good?

The thought of a river flowing towards and into the ocean came to me in illustration of what the "mouth of God" is. The mouth of the river is that place where it empties

into the ocean. At this point it is impossible to tell where the river ends and the ocean begins. Here we have a place of oneness of river and ocean. The water in both is the same quality. In fact, the river and the ocean at this place of oneness is one and the same.

Let us think of the very life, the very mind and intelligence within each one of us as the water represented by the river. Also let us consider God, the one Infinite Life, Mind and Intelligence, being symbolized by the ocean. The life, the mind, the intelligence within each one is the Infinite, Inexhaustible, Unlimited Life, Mind and Intelligence become manifested, or, expressing itself visibly. In truth and in fact, this Life, this Mind, this Intelligence is one and the same, since there is but one Life, one Mind and one Intelligence.

Although there is but one Mind, and this mind is individualized in each one of us, still there is a place of union between the omnipotent, omniscient Presence and the individual mind, life and intelligence. This place of union, this place of at-one-ment, this place of *oneness* is our own consciousness. When we recognize *our* consciousness as the place of union with God, All-Good, then we are recognizing the "mouth" of God in ourselves. "I and my Father *are* one," and, "I am the vine, ye are the branches," then really and truly have a wonderful significance to each one.

All of our thoughts are expressed through consciousness. While we recognize our consciousness as God's consciousness, we are conscious only of Good, of God; and our every thought and word does correspond with the true consciousness. It is the words proceeding from this true, this Christ, this God consciousness that keep us living, moving and having our being because these words, coming directly out of the "mouth" of God, *are* Life, Wisdom, Love, Understanding, Substance, Power, Strength, and, in fact, all and only that which is good.

Just let us, each one, be diligent in practicing the presence of God so that the realization that our consciousness is the "mouth" or consciousness of the Omniscient,

Omnipotent Omnipresence—*Good*. Simultaneously with this realization we find that our words now bring forth Life, which is health and strength; Love and Wisdom, which is peace and poise; Substance, which manifests in and through our affairs and environment as prosperity and success. It is this consciousness of oneness with the Source of All-Good that we are able to speak words of Spirit and Truth which cannot return to us without having accomplished the identical mission for which they were sent out.—*Arthur D. Hall, 739 Boylston St., Boston, Mass.*

OVERCOMING

When man's attention is first called to the things of Spirit, the power of Mind and the Truth of Being, he has, quite unconscious to himself, started on the road of the overcomer. Confusion is almost the first thing the overcomer has to contend with, for he feels inclined to conquer all things at once with the result that little or nothing is accomplished; consequently the very first thing to learn is how to say to the outer man, "Be still, and know that I am God." Once said and spiritually realized, he has not only overcome confusion but personality, or a desire to do from the personal viewpoint.

The idea of himself as a power to overcome is the stumbling-block of many a well intentioned, well meaning person. In Spirit, a point farther back than the meaning or the intention of an individual has to be reached, and that is the idea in Divine Mind for that individual. All is accomplished in the realm of ideas. Unless man has the correct idea he is not overcoming but is continuing in the old way, and working from the power of personal will, no matter how the change may appear in the outward. The change must first take place in the conscious mind, then be communicated to the subconscious and established there before it will express correctly in the life of the individual.

According to Divine Plan each individual has a work to do, a place to fill. What his work or his place may sig-

nify in the Universal he may not know, but through the indwelling Christ he accomplishes that work, he fills that place. There is but one way to do it, and that is through faith; there is but one time to do it, and that is now.

The overcomer is apt to feel that he is a great sinner without really knowing what a sinner is, or realizing that in saying that he is a sinner he is condemning the work of God. In the beginning God created all things and pronounced them "very good." God's work is unchangeable, eternal, and as it was in the beginning so it is now, good. However, all in the without is not good, which shows that man is not using his ability to create according to Divine Ideas, and that he should overcome his tendency to create in the visible and commence to create in the invisible. A thing created is not of necessity a thing seen; man has made a mistake in thinking the realities are the things he sees. The realities are the unseen things of God and his Law, but they are made known to man through faith. Creation first takes place in Mind, then is expressed in or through the animal, vegetable or mineral kingdom. When the overcomer learns this, through Divine Understanding, he will judge rightly and with the eyes of Faith see the workings of Spirit instead of seeing with the eyes of mortal the work of man. That he is the spiritual child of God, and as such is good and perfect, is one of the truths he has to learn and live. To say that he is a sinner is making a false statement. The child of God is not a sinner and cannot be. This child of God, the Christ within man, teaches the child of man how to so unite with the Ideal Man of God that they form one harmonious being, the "image and likeness" of God, the Father, and so man is born again; this is the second birth Jesus spoke of to Nicodemus. We have frequently seen one so impressed with his mortal concept of himself that in his actions, his speech and all his ways he expressed the image he had of himself. This will, in a way, illustrate how the overcomer should ever behold the Ideal Man of God, and so closely identify himself with this ideal of God for him that at last he expresses in the outward the ever-living, eternal Christ within.

The overcomer is frequently discouraged that the change he is working for does not manifest as quickly in his life as he thinks it should, and sometimes feels it is no use to try any longer. This discouragement is the result of trying from the wrong motive. Jesus said, "Seek ye *first* the kingdom of God and his righteousness, and all these things shall be added unto you." When one finds and dwells in the kingdom of God within him, without any effort on his part, his health and his affairs will adjust themselves to the perfection of the indwelling Christ. Mind is all. "As a man thinketh in his heart, so is he." "Whatever a man sows that shall he also reap." A man's thoughts are the seeds that he plants, and that which he sees in his life is the fruit of his sowing. Needless to add if he does not like the fruit (his health or environment) he will have to change the character of his seed (thoughts.) A good affirmation to use to gain mental control is, "Through Christ I have dominion over every thought and word."

In overcoming sickness of any kind, first ascertain the causing thought and remove it. If this troublesome thought is uprooted, healing is instantaneous. When, however, as is the case sometimes, the uprooting is gradual, the healing is in proportion. Bowel and liver troubles and paralysis are caused by a fault-finding, critical condition of mind; impure thoughts and a belief in weakness will show in disordered kidneys and bladder. The remedy for this is to go to the strength center at the small of the back and treat it for spiritual strength; deny all thoughts of impurity, all ideas of weakness, and affirm oneness with Christ, the Eternal Strength of Being.

In making denials the overcomer is apt at first to make them too intensely and too emphatically. This is apt to fasten the idea he is trying to destroy the more firmly in his mind. Denials should be made in the Divine Understanding that this thing of itself has no power. When we enter a store with the intention of making a purchase we first choose that which seems the best, and that which does not suit our purpose we decline. We do not have to stamp our feet

and scream at the merchant to convince him that we do not want the particular article he may recommend. So it is with our choice of health or environment; we choose that which we desire and quietly deny away all disease or discomfort. Neither disease nor discomfort have power to cling to us any more than the undesired article which we refused in the store. Denials should be made in the knowledge that our word, through the Christ power, is sufficient. Affirmations should be made in faith or firm mind.

To have faith in an undertaking man should be very sure that the undertaking has not as its object personal emulation or worldly applause. When one's actions are impelled by spiritual motives, then comes the faith that knows and never doubts. The overcomer knows what faith in some near and trusted friend means; this will illustrate what faith in God means, only the friend may sometimes fail him but God never will. Faith in the world is often misplaced and does not create. Faith in the eternal, omnipotent, omnipresent, indwelling Christ creates and produces that which man prays for.

The overcomer frequently has a particular weakness which he dwells upon to the point of morbidness. He prays frantically, despairingly over it, and every minute of the day he watches to see if it is disappearing. To his discouragement it seems more and more firmly rooted. Why? Because thoughts are things and like attracts like. When this Universal Law is understood he will at once perceive that his so-called besetting sin could not do otherwise than manifest in his life. That which we image in mind we create. By continually dwelling on one thing man so vividly images that thing that it expresses in his life. The remedy is obvious.

The overcomer, by constant and diligent search, will find the answer to all his questionings and apparent failures in the still hours spent with his indwelling Christ. There he will learn that overcoming is accomplished through a perfect unity of Faith and Judgment and Power and Love. Love is constructive; it removes all fear, and clears the mind of in-

justice and other destructive thoughts. It is the one thing to be desired above all others, for in it is "the fulfilling of the Law." When man goes out to war with "the world, the flesh and the devil," the only weapon through which he will succeed is Love.—*Ellen Hamilton, 6932 Owen Ave., Edison Park, Ill.*

ANSWERS TO QUESTIONS

What is meant by a "center of faith" in treating?

All the healing done by Jesus was performed in accord with the law of giving and receiving. He gave the healing word, and those who were made whole by him, by faith received their healing. Some were healed on their own faith. In other cases some friend acted as the receiving center. A notable instance of this kind was the healing of the centurion's servant upon the faith of the centurion. We therefore mean by a "center of faith" some near friend of the patient who has faith to receive for him the healing Word. The Society of Silent Unity sometimes gets letters from enthusiastic correspondents giving a list of names of all the people they know or hear of who are suffering in any way, and expect us to heal them all. Experience proves that no matter how faithfully the Word may be realized, it cannot accomplish its work in the minds and hearts of any who are not open to receive it. The love and good will that desires to see everyone healed is commendable, but something more than that is required. The Law must be observed.

What has confession of sin to do with healing?

Beginners in the study of Truth are often perplexed over the statement that there is no reality in sin and evil. We do not say there is no sin, but that there is no reality in sin. The question will be simplified very much if this distinction is kept in mind. Sin and evil do appear, but they are merely wrong relations in man's world produced by his ignorant thinking. They are temporary and can be adjusted under the Divine Law. That which is real is permanent, eternal. The unreal is temporal, transient. To

one who is in understanding of Truth as the only reality, confession of sin does not imply that there has been actual identification with sin, but rather it denotes recognition of sin as something entirely separate and apart from his true being. Man is made in the image and likeness of God, and at his center he is ever potentially all that God is. To confess sin is to admit one has been ignorant of his true being and has become entangled in the limitations of his own thinking. He has lost sight of the realm of Cause and has lived in the realm of effects. This confession is the first step in the return to the "Father's house," which is spiritual consciousness. As all discords come from living in the external, away from the knowledge of God, they are all remedied by that change in mind and heart which establishes the whole man in right relation with God as Father. Healing, of course, results.

How may we know whether writings that are said to be inspired are given by the inspiration of the Spirit, or are merely the product of the intellect of man?

Jesus promised that the Spirit of Truth should guide us into all Truth, and it is this Spirit of Truth that testifies within us when we read that which has been inspired by it. It takes the same inspiration to hear the Word of the Lord that it did to give it. We cannot decide by any intellectual reasoning whether the Word which we may read or may hear is the Word of the Lord; but "there is a Spirit in man, and the inspiration of the Almighty giveth them understanding." The Spirit bears witness with our spirit.

QUESTIONS

What is the difference between telepathy or thought-transference, and thought omnipresence?

How is it true that salvation is a free gift of grace through Jesus Christ, and yet is our birthright?

What is involved in true consecration to God?

What has vegetarianism to do with the demonstration of eternal life?

TEMPLE TALK EXTRACTS

CHARLES FILLMORE

[These Stenographic Extracts were made from talks given by Charles Fillmore, in Unity Auditorium, Kansas City.]



THE fourteenth chapter of Romans was written by Paul to the Christians in Rome, as a letter of instruction on certain points of doctrine, about the eating of foods that had been offered to idols. We have nothing in our day which is exactly parallel, and it is questionable whether or not we can quote Paul as authority in matters of this age.

The Romans were worshippers of many gods. They had images of these various gods and idols in temples where the priests presided, and they were expected to make meat and wine offerings, and various other offerings to these idols, and the priests sold these offerings in the open market afterwards. Christians were in the habit of buying the meat and wine, and this is the occasion of Paul's Epistle.

The question arose as to whether it was permissible for Christians to eat food that had been offered to idols, and Paul tries to settle it. So, as a temperance lesson it is rather far-fetched. The general statements may be taken and applied to temperance, but, in our consideration of the subject, we will have to forge ahead of any idea that Paul had about the character of food or drink. That does not enter into the consideration at all; that is, the intrinsic character, the effect of foods upon man. Paul says the food itself is really of no character. Its character is given to it by the one that eats; and if you are on good terms with your food and your stomach and your surroundings, according to his statement, it does not make any difference really what you eat. Paul did not seem to have any special leading in this matter of eating and drinking. He said,

"Eat whatsoever is set before you, asking no questions."

Now we know that Paul did not eat what was set before him, "asking no questions." Nobody does that; everybody discriminates. We eat certain foods that we like, and abstain from those that we do not like. We will admit that it is our mental attitude toward those foods that makes them agree or disagree with us. At the same time, is not there a law back of that mental attitude? In other words, is not there a right relation between the needs of the body and food? We say, yes, there is, but that it is possible for man, through the powers of his mind to set up an arbitrary law. He can say, "I like that whiskey; it agrees with me," and he will force his system to adjust itself to the stimulant for a time. But eventually there is a rebellion and he finds that he has transgressed the law of his being.

We can cultivate an appetite for any and all kinds of food, regardless of its effect upon the body. There is a law deeper than the mere assumption of man as to what is good and what is not good for him. We should uncover this law and apply it in eating and drinking. We should not eat nor drink to satisfy appetite. The needs of our bodies should be investigated and met with the proper elements.

Physiologists have all kinds of theories as to what men should eat and drink. What was a popular theory as to health-giving foods a few years ago, is very unpopular today. Chemistry is gradually approaching the truth of the needs of the physical organism, but it has so far failed to measure the needs of the mind. The chemist has followed the food to every part of man's organism, and he knows what kinds feed muscle, bone, nerve and brain, but he has not considered the effect of the mind on the body, and his conclusions are not a safe guide because of this omission. Chemical action and reaction in a laboratory is not a sure index of what takes place in the body of man. The dominating power of the mind is so great that it can turn awry every law of nature.

Let us quote from Paul, as translated in the Emphatic

Diaglott, Romans 14:21: "It is good not to eat flesh, nor to drink wine, nor to do anything by which thy brother stumbles, or is ensnared, or is weakened."

Please observe that he mentions flesh-eating first as not good. Our W. C. T. U. people are very, very careful what they put into their mouths in the way of liquids, but it does not make a bit of difference to them what they put into their mouths in the way of solids. Now, we think one should discriminate all along the line. If it is detrimental to stimulate by drinking beer or whiskey, it is also bad to become intoxicated with a juicy beefsteak. Physiologists tell us that beefsteak is a stimulant, and that people get intoxicated with meat-eating.

Some people also become intoxicated with coffee and tea; others with cocoa. All these things have an intoxicating effect, and the system, if you cultivate it in that direction, will keep calling more and more for such stimulants.

The question before the metaphysician is: To what extent should I allow this desire of the sense-man to guide and direct me? We are told that we have mastery, dominion. What does that mean? Mastery and dominion over the animals? No. Mastery and dominion over the animal forces within the man. We have here in our bodies an animal to deal with—sense-consciousness—and he must be directed, he must be guided. If you let him go on in his own way, he will make a pig of himself. If you do not tell him the Truth, he will lead you into untruthful ways; you will become intemperate in everything that you do. Then, we must take the reins into our own hands, as directive egos, and tell this animal man what he shall eat and what he shall drink; and this law that we lay down must be based upon a higher law, the Divine Law of Love.

Paul, in this lesson, touches this point. He says that it is not good to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. This brings us to the consideration of the relation which we bear to others in our eating and drinking: "No man liveth unto himself alone." We are all related through subtle thought sympathy. We

are very careful that we shall not ourselves commit the overt act in the slaying of animals for food, but we cause others to do it by making a demand for the output. I know people who refrain from swatting the fly, and yet they will sit down to a full meal of beef and lamb and veal. Just think of the cruelty and the murderous thoughts and the killing that has taken place in order that their appetites may be satisfied. Now, what is the difference between killing the animals yourself and being an accessory, paying some other man for the killing? That is the very point that Paul brings to our notice. If you cause any man to stumble, you are responsible; you are a party to the crime; you are an accessory.

We should begin to think seriously about the relation of our fellows to ourselves along all lines. We cannot separate ourselves from the human family, and its acts are our acts. When we read of the awful cruelty in the shipping of cattle, and the killing of cattle, we are responsible if we, in any way, partake of that food. Those people are worshipping idols; they are making offerings to the idol of sense; and if we eat of that meat that has been offered to such idols, the case is parallel with that referred to by Paul.

But we all have to deal with sense appetite, and we should know how to handle it. We all find that we are dominated by a desire that seems almost to impel us to eat and drink those things that are not for our good. What is the source of this? Why, it is as Paul says, a matter of thought. If you esteem a thing as good for you, you will continue to want that thing; but when you realize that you are cultivating a false appetite, you take the matter up and handle it under the metaphysical law of denial. You can by your word of denial efface all false desires. If you find that you are a victim to the desire for stimulant in any of its forms, say to the appetite, "I no longer desire those things; I am no longer hypnotized or mesmerized by sense; I am no longer under the belief or claim of the need of sense stimulation. My stimulant is Spirit, and I desire the stimulants of the Spirit only. I live in the life, the quickening energy, and the power of Spirit." Give yourself that treat-

ment every day, and your desire for stimulants will be taken away.

The Christian churches have long had this law, and yet they have not applied it in all of its fullness, because they have not understood it. But a converted man, as a rule, gives up his sinful habits. The drunkard finds that drinking is not consistent with the law of the church, and he abstains. This, of course, leads to a better man in every way. We know that the drinking of intoxicants is a dissipation of force. The natural energies of man are set aside when he looks to stimulants of any kind as the source of his life.

Sam Jones told a story of a man who came to him after one of his meetings down in Georgia, and asked if he could talk with him privately. The man said, "I've been a church member for several years, and I always try to help religion, but I am getting tired of this constant asking for money by the church. Why, I get letters nearly every month from some of these church committees, asking me to contribute to this and to contribute to that, and I just can't afford to do it. Now, what am I going to do?" Then Mr. Jones said, "How much have you given to the church in the past year?" "Well," he replied, "I gave a dollar a month, and then I had to give five dollars to the building of the church, that is seventeen dollars in all." Mr. Jones said, "When you came into the church how much did you have?" "Oh," the man replied, "I didn't have anything." Then Jones asked, "What did you do with your money?" He replied, "Oh, I just drank it up." Mr. Jones said, "How much have you got now?" "Well," said the man, "I own six acres of ground and two mules and three hogs, and have money in the bank." "Yes," said Jones, "you didn't have any of these things before you came into the church. Now you are pretty well fixed. And how did you accumulate all this?" "Oh," he replied, "I bought these things with my money instead of spending it for drink." "What taught you to save your money?" "Well, I suppose it was the church," replied the man. "And yet," said Jones, "you object to paying seventeen dollars a year

to this church that has brought all this prosperity upon you. Do you know what I think of you?" And the man said, "No, what do you think of me, Mr. Jones?" "I think you are a mighty mean man!"

Do you know that every time you give up to the sense-consciousness, or any of its avenues, you dissipate the thought-force that, if turned the other way, would make you prosperous? Men and women are sowing their energies to the four winds in the lusts of the flesh, and they wonder why they do not demonstrate prosperity. Why, the Spirit must have substance to work on; there must be that substance idea in your mind, and if your substance is going here and there and everywhere, how can you expect to accumulate? Do you not see there is a law—a law of mind and substance? But if you overcome your dissipation in intemperance, and hold yourself as one with the Spirit, you will begin to accumulate, just as this man did. I suppose down in Georgia he was considered pretty well fixed. But, whatever your status may be, I will guarantee that if you will take control of that intemperance, you will pave the way to prosperity. That is the law; and it is a law that every one of us should know.

But above all, let us be masters, through the power of the Spirit. Let it be known that we no longer give up to appetite or desire, but that we are masters through Christ.

* * * *

CASTING OUT DEMONS

The text of our lesson is from the first chapter of Mark, beginning at the 21st verse, which reads, according to the "Twentieth Century New Testament":

"And they walked into Capernaum. On the next Sabbath Jesus went into the synagogue and began to teach. The people were amazed at his teaching, for he taught them like one who had authority, and not like the teachers of the law. Now there was in their synagogue at the time a man under the power of a foul spirit, who called out:

"What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

"But Jesus rebuked the spirit:

"'Be silent! come out from him.'

"The foul spirit threw the man into a fit, and with a loud cry came out from him. And they were all so amazed that they kept asking:

"What is this? Strange teaching indeed! He gives his commands with authority even to the foul spirits, and they obey him!'

"And the fame of Jesus spread at once in all directions, through the whole neighborhood of Galilee.

"As soon as they had come out from the synagogue, they went, with James and John, into the house of Simon and Andrew. Now Simon's mother-in-law was lying ill with fever, and they at once told Jesus about her. Jesus went up to her and, grasping her hand, raised her up; the fever left her, and she began to wait upon them.

"In the evening, after sunset, the people brought to Jesus all who were ill or possessed by demons; and the whole city was gathered round the door. Jesus cured many who were ill with various diseases, and drove out many demons, and would not permit them to speak, because they knew him to be the Christ."

Jesus here represents the *I* in man, the self, the directive power, raised to Divine Understanding and power. This realization of man's dominion and mastery over his lower nature is part of what is termed in Scripture the "new birth." Jesus represented man in the "new birth" and his experiences are typical of all who develop the new state of mind, which is called the Christ, or Superconsciousness. In this higher state of mind man has authority and dominion over sin, sickness, evil and all conditions of mind and body.

Each of these places and these people represent some mental attitude of the man who is in the throes of the "new birth." Capernaum means "repentance." It represents an attitude in the individual when he is ready to change his mind. Such a man has lived in the outer realms of consciousness where materiality reigns, but now he has come to realize that there is another realm interior thereto where he becomes acquainted with spiritual truth. This is entering the synagogue.

A Jewish synagogue was a little chapel, where anyone could go and listen to the law read out of the Hebrew Scriptures, or, if he was a Rabbi, he could read out of the law himself. There was a constant stream of people going and coming in this synagogue, and it fitly represents the

mentality of man. In the "new birth," or regeneration, the rebuilding of your consciousness begins in this synagogue, or mentality.

The Sabbath day is that state of mind where you rest from your outer work; cease your daily occupation, and give yourself up to meditation or study of things spiritual. The Sabbath day is also an attitude of mind in which you relax your outer consciousness, you let go your thought about material things, about the affairs of daily life, and enter into the stillness of your consciousness, and begin to think of God and his law. This Sabbath day is kept any time you enter into your spiritual consciousness and rest from thought about temporal things. Then you let go of the external observance of days, because every day is a Sabbath day to you when you retire into the Spirit and begin the worship of spiritual things.

Jesus read out of the Scripture "as one having authority, not as the scribes." In another account it is stated that he read from Isaiah, and concluded with, "This Scripture is now fulfilled in me." The meaning of this is that when we go into the spiritual state we find a law that demands fulfillment in us of all that has ever been written about spiritual man.

To free the mentality from race and hereditary thoughts man must proclaim his freedom and his authority. He should say, "I want you to listen to me. I have listened to you long enough. I have been subject to all kinds of thoughts. I have thought that I had to do this because I felt that way, and I had to do that because somebody said that was the way a man should do; I have had to follow what was written in the medical books and in jurisprudence books, and in all kinds of human precedence and custom. But now I am entering into a new world. I am, instead of looking out for my authority, looking within, and there I find that all power and dominion is mine."

One who reads out of the law with *authority* has an understanding of his birthright. He knows that he was not put into a world and loaded with a whole lot of laws, con-

ditions, circumstances, that made him miserable. God did not give us that kind of an inheritance, but he did give us dominion and power. When Adam was put into the Garden of Eden, he was told that whatever he said about the conditions there would come to pass. We are now returning to the Edenic state and are again taking on the real man with a proper concept of our power and authority.

Every step that man has made in external dominion had its origin in dominion over himself, and we can never be masters, we can never have power over the elements, until we have power over our attitude towards the elements. We shall not be subject to the heat and the cold and the electrical conditions and the mental conditions when we have developed the power of the Spirit in the control of our emotions, appetites and passions. The world is new to every man; it is a world particularly individualistic, because we group our ideas with original freedom. Every character, like every grain of sand on the seashore, is a little different from every other character.

So, you will find in your work in coming into the knowledge of your soul, that you are a little bit different from every other soul. It is the delight of God to see souls develop originality of character. Then do not try to be like other people, but be yourself. Do not copy anybody. Be continually asking God to show you how you may become his original Only Begotten Son.

All through the New Testament are instances of Jesus and his disciples casting out demons, devils. Metaphysicians in this day are constantly asked: "What are these devils? Are there evil spirits? Is there such a thing as obsession?" Our answer is that these are all conditions of mind, or states of consciousness, which have been developed through the creative power of man used in an unwise or an ignorant way. If you are using your creative power in thought and word in an ignorant way, you are bringing forth egos or personalities of like character. The mind builds states of consciousness and they locate in brain and body. If the thoughts have been good, the man is pronounced a good

man, and he is harmoniously balanced. If his thoughts have been evil, and he has given himself up to the flesh, he is called evil. Both the good and the evil are found in the unregenerate man. But in the "new birth" the evil and all its works must be cast out. Then Jesus was casting the demons of sin and evil out of himself. This is the work of every overcomer.

Not all "overcomers" are courageous and brave. Like the children of Israel in the wilderness, they wail because the way seems hard. They say, "I find within myself evil emotions and sensations. I am, if I am not watching myself, moved by my appetite or my passion to do things that I know are evil. What shall I do? What shall I do?"

You are to follow the Christ. You are to enter into this synagogue, this mentality of yours, and begin the process of elimination. These devils, all these error states of mind, are first to be put out by speaking the word of authority to them.

Many people want to know all about the law without before they have found the law within, and they are in a constant state of inquiry. You can never know nor understand the conditions of the race, and those related to the race, until you know the relation of your own mind, consciously and subconsciously. Consequently it does not really matter whether obsession is true, whether there are devils in the air or in the earth or in anything. All those seeming demons will disappear in the sea of nothingness when you have developed the power of your own Spirit.

The important lesson for us this morning, and every morning, and all the time is, that God has given to us power and authority through Christ, over all errors in mind and body. "That you may know that man hath power on the earth to forgive sins." Forgive your own sins. You are not subject to the demons of sin, sickness or poverty when you enter into the consciousness of your Christ dominion and command them to depart. You can cast out all these evils, and you can cast out that weakness, you can cast out that ignorance, you can cast out that fear. Why, fear is one

of the greatest devils that we have to deal with. I know people who are really afraid of God. They quote, "The fear of the Lord is the beginning of Wisdom," and really believe it. Put that god of fear out—he is a devil. God is Love and he never put fear on any of us. God does not ask us to give him servile worship. All God asks is that we seek his Law, and keep it. Some people are so afraid of God that they have no realization of sonship. Do not spend all of your time in prayer. Do not think that you are surrounded by a law that you will be punished for breaking. If you have made an idol of the Law, break it. I had rather be a smasher of idols than a worshipper of idols.

Then rise up in your dominion, remembering that you are the Son of God, and put out every one of these errors, these evils, and the hard conditions that have followed. Proclaim, "By the power of my word of authority I say unto you, fear, anger, appetite, passion, come out of me!"

But, you ask: Is that one treatment all that is necessary to do the work? That depends on the size and strength of the devil. Jesus Christ seemed to have repeated these lessons many times. He healed the sick at Capernaum, and he crossed the sea into the wilderness, and he healed there; he healed in all the villages, and they brought people to him from every part. When he healed Simon's wife's mother the whole city was gathered at the door.

This means when you begin this healing process in yourself, all your thoughts rush in and ask to be healed. Why, the whole man, the whole mentality, your whole body is crying out for the cleansing power of your healing word expressed in the authority of the *I Am*. Repeat the treatments as often as necessary. When the disciples could not cast out the demon, Jesus told them that "this kind goeth out only by fasting and prayer." Fasting is denial, and prayer is affirmation. This means that we shall continue in both denials of error and affirmations of Truth until the error disappears.

You will never receive this cleansing power until you rise up, until you lift up and set free these different con-

ditions that are so strenuous in making you believe that they are real. We are told in this lesson that when Jesus went into Simon's house, there he found Simon's mother-in-law sick in bed with a fever. Fear and anger working in a negative base will produce fever. Rebuke with authority the error and lift up the consciousness and you will be healed. Jesus took hold of her hand and lifted her up, and all at once the fever left her, and she began serving them.

Doctors tell us that fevers are caused by germs, and these germs work on people who are in negative or depleted states of vitality. A depleted state of mind will lower the vital energies. Get run down in your mind, get a little discouraged and tired, and pretty soon the whole life force in you runs down below normal and the microbes begin tearing down your cells, which is fever.

Jesus suffered not these devils, or these errors, to speak. You will find, as you begin the elimination of the devils in your mind and body, that they want to talk. If there is anything that the devils like to do it is to tell you all about how bad they feel, and how bad they are, and you—it is a strange thing, but they will talk right through your mouth. You do not realize it, but these devils will use your voice, and you will be telling your neighbor next door how awfully bad you feel this hot weather. And you will be reciting on the street, and wherever you are, probably, all about the error side of the proposition—how awfully hard times are, and how you have to save your money, and how sick the children are, and what an awful condition your husband is in, etc., etc.

But when you get the wisdom of the *I Am* authority, you do not allow the devils to say a word. Put the lid on every one of them; and if one of them jumps up inside of you and begins to tell about his condition, say at once: "That is one of those devils. I am not going to let him talk through me, not a bit of it!" Then say, "Peace, be still; come out of him, I am going to have a real man here. I have been making a foolish, ignorant man long enough. Now I am going to create a living man, a man of authority,

a man of dominion, a man after God's idea. I am the Son of God. I am going to represent God in my creation. My mentality is henceforth to be the mentality of a perfect man."

Keep that perfect image and likeness which you are always before you; think about yourself as perfect, and speak only words of perfection. Think only thoughts of perfection and the dominion and power of Christ will appear to you. You will be glorified and God will express himself through you. You will be in realization the Only Begotten Son. And if the devils do cry out, they will say, "You are the Holy One of God." This is the error recognizing that you are the Truth, and when it does that your mastery and dominion are assured.

GOD IS MY LIFE

CAROLINE L. E. KEITH

God is my life, all good, all love;
I know my strength comes from above,
I know no ill can come to me,
The fetters fall, my heart is free.

God is my all, unfailing, sure,
Divine love comes to make me pure;
The Spirit, Christ, a halo brings,
To lift me out of earthly things.

A light has come into my life,
I see no more the human strife;
Comforting, guiding me each day,
My God is with me all the way!

A heathen once approached a learned Rabbi and said: "Fools that ye are; behold the living die, how then can the dead come to life again?" "Fools ye are yourselves," answered the Rabbi; "if that which was *not* has come into existence, why cannot that which *was* exist again?"—*From The Talmud.*

SUNDAY LESSONS

SUNDAY, AUGUST 23

CHRIST AUTHORITY

Scripture Text—Acts 4:5-20

5. And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem;

6. And Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

7. And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this?

8. Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders,

9. If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

10. Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole.

11. He is the stone which was set at nought of you the builders, which was made the head of the corner.

12. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13. Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14. And seeing the man that was healed standing with them, they could say nothing against it.

15. But when they had commanded them to go aside out of the council, they conferred among themselves,

16. Saying, What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it.

17. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name.

18. And they called them, and charged them not to speak at all nor teach in the name of Jesus.

19. But Peter and John answered and said unto them. Whether

it is right in the sight of God to hearken unto you rather than unto God, judge ye:

20. For we cannot but speak the things which we saw and heard.

SILENT PRAYER: *The Christ Mind in me is my authority.*

When Spiritual Understanding is opened and the light of Truth begins to shine in the Temple, there is a stirring up of thoughts, and no little opposition. We are creatures of thought, though we sometimes pride ourselves on our freedom. The most tenacious thoughts are those based upon religious teaching. A man will suffer more tribulations in defense of his religion than anything else. The religious martyrs of the past stand out as shining examples of what men and women will endure in the name of religion.

When a new relation is revealed to us between man and God, and the priest that ruled as mediator between us and our far-away deity is found to be a superfluity, there is an uproar in consciousness. These thoughts lay hands upon the illuminated ones, and cast them into prison, or darkness and bondage. It is well to be posted about these movements of the mind, as it saves much perplexity. While this contention in the thoughts is going on there is sometimes agony and fear. This can be made of non-effect when we are warned in advance. This is the object of the Scriptures. The first question the scribes and Pharisees ask is, "By what power or by what name have ye done this?"

That man has originating capacity in religious matters seems beyond the comprehension of the average mind. Awe and mystery have so long been concomitant of spiritual things that the soul quakes in fear whenever there is a thought out of the beaten path. "A prophet is not without honor save in his own country." People will not believe that an ordinary man, whom they have associated with, may be inspired of God, and he must go among strangers before his message will be received.

Some question the Truth that comes to us from the kingdom within. We sometimes suppress our God-given thoughts, and thus grieve the Spirit. We want some external

authority to sanction our teaching, forgetting that every religious doctrine was in its beginning given out by some unauthorized one. Who told Moses to go forth on his mission? The *I Am* of God. That *I Am* has been recently manifested again unto us through Jesus. Some have crucified it in their consciousness. It is the very cornerstone of the character which many have cast aside. But "there is no other name under heaven, that is given among men, whereby we must be saved."

SUNDAY, AUGUST 30

DENIAL OF DECEPTION

Scripture Text—Acts 5:1-11

1. But a certain man named Ananias, with Sapphira his wife, sold a possession,

2. And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land?

4. While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto me, but unto God.

5. And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it.

6. And the young men arose and wrapped him round, and they carried him out and buried him.

7. And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9. But Peter said unto her, How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out.

10. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband.

11. And great fear came upon the whole church, and upon all that heard these things.

SILENT PRAYER: *I am not deceived by the sense of possession.*

When the Spirit of Truth begins to flow in the con-

sciousness, a great cleansing goes on. In Greek mythology this is one of the works of Hercules—turning the river through the Augean stables. This great river of Truth makes a clean sweep of the accumulated refuse of generations. Man in his mortal thinking has filled his mind with error after error until his consciousness has not been able to be cognizant of them all at once, and they have settled back into that stored-up memory realm called subconsciousness. When the light of Absolute Truth begins to shine, all these dark corners are illuminated and their filth exposed.

Man is free to give up his mind to the rule of the Holy Spirit or retain it in whole or in part. We are never forced to be good, nor truthful, nor holy. We can live on the animal plane, or the spiritual, as we may choose. When, however, we have chosen the spiritual, and agreed to give ourselves wholly to the Higher Life, we must not hold back any of our possessions. These possessions are not necessarily lands and money, as represented in this lesson, but all that we count valuable in mind, body and affairs. The true church of Christ is a great school of spiritual discipline, and whoever enters this school must give up the world and all his earthly desires.

There is a lurking belief in the mind that we can join this great school of spiritual development and at the same time retain our hold upon worldly things in a measure. This belief is Ananias—deception. Deception in the mind is a very subtle mortal error and causes the would-be disciple much misery. The best way to handle it is to uncover your whole inner consciousness to the Spirit, and ask to be thoroughly purified and cleansed. It is a very bitter pill to take sometimes, this admission of lying and deception in the mentality. But do not be squeamish; you will find that there are others in your alley who are similarly affected. This liar and deceiver has two sides in your mind. Outwardly, or in the conscious thought, it is Ananias; in the subconscious thought it appears as Sapphira. Both of these must die before your church, or spiritual thoughts will increase in numbers and power. The best and quickest way to dissolve

these liars is to boldly face them up and accuse them of holding back part of the price.

Do not try to excuse yourself in matters that have to do with God. You cannot hide anything from the All-Knowing Spirit, and the quicker you confess, put the breath out of the deceiving thought and bury it out of sight, the better it will be for you and your spiritual development.

SUNDAY, SEPTEMBER 6

Scripture Text—Acts 5:17-32

THE FREEING POWER OF TRUTH

17. But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy,

18. And laid hands on the apostles, and put them in public ward.

19. But an angel of the Lord by night opened the prison doors, and brought them out, and said,

20. Go ye, and stand and speak in the temple to the people all the words of this Life.

21. And when they heard this, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought.

22. But the officers that came found them not in the prison; and they returned, and told,

23. Saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within.

24. Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow.

25. And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people.

26. Then went the captain with the officers, and brought them, but without violence; for they feared the people, lest they should be stoned.

27. And when they had brought them, they set them before the council. And the high priest asked them,

28. Saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.

29. But Peter and the apostles answered and said, We must obey God rather than men.

30. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree.

31. Him did God exalt with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins.

32. And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him.

SILENT PRAYER: *The Truth shall set you free.*

Many conflicts take place in the mind between the old and the new lines of thought. The new encroaches upon the old, and occupies its field as teacher and leader. There is reaction again and again, and we sometimes think it would be best to crush out entirely these revolutionary truths which are making such powerful headway in the consciousness. Some people are too cautious to become real Christians. They dare not let go the teachings of their forefathers for fear they may be led into some heresy, and lose their chance of getting into heaven.

But if we give it a chance to express itself we will find, even among our most conservative Pharisee thoughts, a leader who advocates common sense and reason. This is Gamaliel, "the doctor of the law," who advocates that Truth be tested by its fruits.

Prejudice and bigotry often blind us to the real merit. There is in everyone that spirit of fairness which will give every idea a chance to prove itself. "If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it." This is the conclusion of every well-balanced mind and we should listen to every doctrine with this good judgment to the front.

But it does not follow that we endorse a doctrine when we are tolerant of it. Listen to the testimony and weigh it as a good judge. If you cannot accept it do not condemn it, but put it on its merits and let it work out its own salvation.

This lesson is especially applicable to the present status of the Revised Christianity of these times. There are those who are doing things in the name of Spirit that the conservative thoughts in the majority of us cannot endorse. We cannot see this Truth used as a source of money getting and

call it good, yet we should not condemn those who are so using it. Let them stand or fall by the law. If their work be of God, it will stand; if it be of men, or personality, it will fall.

SUNDAY, SEPTEMBER 13

Scripture Text—Acts 6:8-15

THE ILLUMINATING POWER OF TRUTH

8. And Stephen, full of grace and power, wrought great wonders and signs among the people.

9. But there arose certain of them that were of the synagogue called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen.

10. And they were not able to withstand the wisdom and the Spirit by which he spake.

11. Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and against God.

12. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council,

13. And set up false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law:

14. For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us.

15. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

SILENT PRAYER: *Truth demonstrated proves itself.*

The growth of the Christian church as recited in the New Testament represents the growth of the individual who has been baptized by the Holy Spirit. This spiritual baptism has a marvelous effect upon the mind and body, and must be experienced to be even approximately understood. Those who have not experienced it look with incredulity upon the testimony of those who have, and those who have come under its stimulating power are frequently in the dark as to the meaning of the many new and strange sensations, visions, dreams and inspirations which are its accompaniment. Some go off into a wild frenzy of religious fervor and dissipate their energy in harangues to the wicked; others open up new

founts of revelation based upon the Scriptures, and become the founders of new sects; while others heave and sigh in the arms of religious love and zeal without exercising wisdom or judgment.

Every phase of religious experience is depicted in the Scriptures, and we can all see the reflection of our character in its various moods in this universal mirror of our human life. Well-balanced people are not swept off their feet when the Holy Spirit lifts them into higher perceptions—they seek a place of mental poise where they can analyze and get the understanding and permanent good out of it. The Spirit stimulates every faculty, and every center of consciousness is quickened. When the individual or *I Am* has learned to go within its thought realm and watch the movements of these populous cities in the brain and body, it will find these Scriptures a great assistant in pointing out the tendencies of certain mental attitudes in bringing about harmony or inharmony. All the dominant traits of character are here tabulated, and the results of their activities along all lines of human thought pointed out.

In today's lesson is depicted the discord which arises from argument. Stephen means *crowned*, and refers to the highest point of intelligent expression in the body, the head. The head is the seat of the *reason*, and when one who is strong in this part of the consciousness receives the Spirit power, he is quickened in all that pertains to that realm, hence the logic and reason of the spiritual life appeals to him and he seeks to prove his position by argument. Here is where his trouble begins. Argument stirs up antagonism, and other parts of the consciousness, the Libertines, Cyrenians and Alexandrians, representing fixed states of thought in the realm of sense, rise up and oppose the further progress of spiritual ideas. They are not able to withstand the truth of the statements, but they argue that there is blasphemy. This cry of "blasphemy" is always made by those who are put to rout by the Truth—it is their last resort. So we find in our own minds this tendency to fear that we can go too far in spiritualizing our thought and its environment. When

the Spirit of Jesus of Nazareth, or the Spiritual Man Demonstrated, shows us that this fleshly temple must be replaced by one of incorruptible substance, which will not be under the mortal law (Moses), we are apt to halt in our upward flight. But when the illumined Stephen is brought before the whole consciousness, "All that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel." In the face of all opposition Truth shines undimmed.

SHEKINAH

Ark that rode the Deluge wave
Found on Ararat her grave,
All her stalwart gopher-wood
Rotted in that solitude.

Ark that held the holy things,
Shadow'd by the golden wings,
Fallen into dust, is blown
Round the hills where once it shone.

Yet the Covenant is true,
God hath kept his Oath with you;
In the humblest heart, behold
Something costlier than gold!—
Hush! within that quivering shrine
Broods the Immanent Divine!

—*Bible Review.*

FOR MEEKNESS

I do not seek the applause of *men*.
I am meek and lowly of heart.
I am in the midst of you as he that serves.—Luke
22:27.

He that is the greatest among you, let him become as
the younger; and he that is chief, as he that doth serve.—
Luke 22:26.

I do not love the chief seat in the synagogue.
Be ye not called Rabbi.
Neither be ye called masters.



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

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August 20 to September 20, 1914

Held daily at 9 p. m.

Underneath are the Everlasting Arms.

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August 20 to September 20, 1914

Held daily at 12 m.

*I Know that Thou art my Unfailing Resource,
 and I Rejoice Daily Because of the
 Plenty Manifest in my Affairs.*

LIFT UP A STANDARD

EDNA L. CARTER

"Lift up a standard for the people."—Isaiah 62:10.



WHEN Jesus came he brought with him a standard of living that lifts men into the highest expression of their spiritual powers. But his standard has not been held up for the people as it should be and as it will be. Old standards of right that were conceived and founded in mortal consciousness have prevailed. But now in these days many are hearing and heeding the voice of the Spirit saying, "Lift up a standard for the people;" and their minds and hearts are turning toward the Divine Law taught by Jesus.

The growing mind readily sees that error must be put away, and it is usually quite ready to give up what it knows to be sin. But when the standard of the Lord is lifted up among the *virtues* of the natural man, his mind does not readily yield its hold upon them. These virtues comprise all ideas and standards of right that have been formed in the ignorance and selfishness of the mortal consciousness. First among these is the selfish idea of individual rights, which leads one to set up standards that favor and foster man's belief that he is separate from the rest of his race and should have special privileges as an individual. Out of this belief come such errors as self-justification, self-pity, resistance and strife. Many of the sayings of Jesus are a standard for individual unselfishness, and obedience to his commands overcomes the inharmonies that arise from the personal man's claims for himself.

The second of these errors is family selfishness. By precept and example Jesus set up a new standard of relationship between man and man. When they told him that his mother and brother stood waiting without to see him, he said: "Who is my mother? and who are my brethren? and stretched forth his hand towards his disciples, and said,

Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, the same is my mother and sister and brother." Paul, recognizing this, said, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Once when great multitudes followed him, he turned and said to them, "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple." The Emphatic Diaglott explains that the word "hate" is Oriental figurative language, used to render emphatic the real meaning which is, "He that loves relatives more than me, cannot be my disciple." The lesson is that everyone who would measure up to the standard of Jesus Christ must rise out of all personal, selfish, limited love into the universal love which recognizes that God is the Father of all and that all are one family in him.

The center around which all selfish affections cluster is generation; so Paul said, "They that are Christ's have crucified the flesh with its affections and its lusts." The standard which Jesus lifted was regeneration, and he said, "Ye that have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

God is Father-Mother, and the Father-Mother Principle is in every man and in every woman. All of the divine qualities in man in his error estate have fallen short of their highest expression, so the Father-Mother Principle has been given expression through the flesh instead of in the Spirit. The standard which Jesus set up covering this point is regeneration. He taught and demonstrated that the virgin consciousness is the way to eternal life. This is the standard to which everyone must conform who would follow him wholly in the regeneration and attain life eternal.

The mind may perceive this great truth and gladly accept it, but this is only one step. Sometimes the subconscious does not so readily respond, and the tendencies to generation must be overcome by patiently holding to the Truth. Probably in no other phase of their overcoming do men and women need such faith and persistence and understanding as they do in demonstrating over the subconscious desires to bring forth children after the flesh. Jesus' words meet this very claim, and we can tell from the race's experiences that he is right. Women need especially to get a high, clear vision of the regeneration, because through their affections they have given themselves so thoroughly to flesh generation. They need a firm faith in the promises of God. The Lord through the prophet Isaiah made this promise to the eunuchs: "Unto them will I give in my house and within my walls a place and a name better than of sons and of daughters." The eunuchs here are those who have given themselves to the virgin consciousness, whether they are men or women.

One reason why some people find it hard to change their standard from generation to regeneration is because the teachings of the world lead them to believe that generation is the end and aim of every one's life. They are taught that motherhood after the flesh is beautiful, and that through sensual indulgence the holy Fatherhood and Motherhood of God is realized. The literature of the day tends to build up and strengthen this idea, although the experiences of the world continually belie it. The fact is that motherhood coming through physical generation is the supreme selfishness. Because the mother is willing to give up everything for her child, it is considered that she has the supreme unselfishness. But the base of selfishness is merely transferred from the mother to the child. In the regeneration there is no transferring of the base of selfishness. It is eliminated altogether, and nothing is loved more than God.

The relations that we see among men are very similar to the relations that men sustain toward God. A man may have many friends who do not touch his life closely. He has other and nearer friends who would make great sacrifices

for him. So it is with God. Some people seem altogether indifferent to him; others are somewhat friendly and still others are friends of God to the extent that they will give money for the spread of the Truth, and in many other ways show a living interest in Spirit. But there are still others who give their whole heart to God, and it is these who are commended. They place no personal affection or family relation before their loving service to the Lord. Perhaps this can best be illustrated by considering the difference between friendship and what we call "falling in love." God wants people to fall in love with him, and give him their whole being in loving union and service. There have been many who have been a blessing to the world because of their passion for God. This is the divine, holy passion that accompanies the mystical union of the Bride with the Christ, the spiritual Bridegroom. This union is the very foundation of the regenerate life. Every one who would live in the purity of the Christ Mind must come into conscious oneness with his indwelling Lord and prove the beauty and glory and satisfaction of life redeemed from generation and sanctified in regeneration. This is the standard that is to be lifted up for the people. But everyone is left free to choose whether he will follow it or continue in the way of the flesh. A recognition of this standard and a glad conformity to it brings blessing, not only to the individual but to the whole race. Everyone who follows Jesus Christ in the regeneration is helping that much toward establishing a new race consciousness where purity and eternal life shall reign and death shall be no more. Some have thought that they could demonstrate eternal life and still continue to live in the flesh and bring forth after the flesh; but birth and death are the two ends of the mortal, limited life, and the limitless life cannot be attained while the consciousness is buried in the sense desire that craves expression in physical generation.

The following word of consecration will help to lift the consciousness to the standard of spiritual purity:

"I now willingly and gladly relinquish all desire for and tendency toward generation. Let the regenerative law

be put in my heart and written in my inward parts. I have crucified the flesh with its affections and its lusts. I am now unified with Christ in the holy marriage, and I follow him wholly in the regeneration."

VITALIZING TREATMENTS

Don't be imposed upon by the negative thoughts with which the race-consciousness is full to the brim. If you allow your thinker to accept every thought that comes your way you will be saying, "I am so tired," "I am so nervous." Withdraw from this realm of negation and weakness. Stop sensual thinking, and sensual acting will cease. The body and mind are depleted by waste through sense sensations, leaving no vitality in the system for mind-action. Husband your vital resources. Then declare your unity with Divine Mind, and through your generative Word fill your nerves with energy and substance. Declare over and over, silently and aloud, until the very air pulsates, "I am energy; I am strength and power; I am filled and thrilled with Omnipresent Life and the Vitality of God permeates every fiber of my being; I am whole and well in every part, and the grace and poise of the Lord Jesus Christ enfolds me!"

INCREASE THROUGH BLESSING

I *Am* in the midst of the living substance of the things I need. I increase this Holy Mother Substance by blessing and praising it. I am loyal to its opulent abundance, and declare every thought of lack or shortage to be a lie and the father of lies.

PEACE THAT PASSETH UNDERSTANDING

Our Divine Vision makes for Divine Receptivity and thus salvation is manifest now and here. I am *very positive* that the Spirit of man, Christ Jesus, is not hampered by the thought of present or future want. The kingdom of my mind is ruled by this thought, and I have the peace that passeth understanding.

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

It occurs to me that it might not be a bad idea if you could get your School chartered, so that you could confer a degree to graduates of your School.—* * *

We are an incorporated body and can issue diplomas, giving all the powers and privileges of a minister of the Gospel. But questions concerning the wisdom of doing this have arisen.

In the first place, we feel that all authority to call and send out preachers is in the Spirit. Our work is to teach and prepare those who are called. In the second place, Jesus said, "Be ye not called Rabbi;" and in Job it is written, "For I know not to give flattering titles; in so doing my maker would soon take me away." Knowing as we do that the personal man must be entirely overcome, it does not seem proper to us to grant any title. We are striving in every way to overcome the natural man instead of building him up. Degrees are a delusion and a snare. The only degree worthy of mention is "Son of God," which is attained by giving up all of self. This degree carries all power and authority. It is the only power and authority.

A third objection to ordaining men and women to the ministry is that the duties commonly recognized as belonging to a minister of the Gospel put him in a position where he will be called upon to conduct funerals and perform marriage ceremonies, both of which tend to keep death going in the race. Of course a minister might educate his people to understand that he had a higher mission as a teacher, but all people do not readily see why a minister of Life and Truth could not consistently do the things that they consider so necessary and so fitting; and he often finds it difficult to get out of the insistent demands of friends who are not yet wholly consecrated to the absolute Truth. Where men and women are to be joined in regeneration, there is no objection

to uniting them, but most marriages do not come under this head.

* * * *

We are taught that no one has a right to dictate what another shall do. However, we do teach principles boldly without regard to whether mortal man accepts or rejects. It is ours to give forth the Truth; the responsibility of acceptance rests with those who hear. If the Higher Self hears the Word and the lower self resists and rebels, that is a matter for the individual to work out according to his own choice and faith.

Concerning regeneration, we do not in any way interfere with the free will of others. Those who wish to go on living in generation may do so. But when we come into the knowledge of the Truth that complete redemption—spirit, soul and body—is the ultimate of man, and this can only be brought about through regeneration, we are responsible if we do not teach the Truth, that our brothers and sisters may have an opportunity to accept it if they so desire.

Those young people who "marry and live out their time of generation" are keeping alive in consciousness the lusts of the flesh, and "the wages of sin is death." Not only the thoughts must be purified, but all one's words and his every act must conform to his thought.

It is really not so much a matter of "good" or "bad," "purity" or "impurity," as it is a matter of whether the pure Life Substance is going to be wasted by the sense man (Judas), thus depleting the body until it finally enters a state of dissolution, or whether it is to be conserved, lifted up, and transmuted into the body substance, thus preserving the body. This can only be accomplished in the regeneration. "He that hath ears to hear let him hear." Our booklet, "Questions and Answers No. 4," explains this more fully.

The personal must be denied and crucified, that the Christ consciousness may be attained. The carnal mind, or sense man, must be crucified with Christ that we may also be risen with him and walk in newness of life. (See Luke 9:23 to 25.)

When we "walk in the Light as he is in the Light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

* * * *

The promise, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," can never be fulfilled until people quit killing and eating that which is killed. The nature of the animals will never be changed only as man is redeemed. Therefore it is necessary that some one have courage to present the Truth along this line, that all may be awakened to it, and the day of restoration be brought about.

* * * *

We are glad to know that you see the need of standing for life in all cases, regardless of appearances. The only thing to do is to stay with the Principle and hold for life, no matter what appears. The healer needs especially to be rooted and grounded in faith so he can stand steady and firm. The patient is generally so conscious of all his seeming ills that he cannot always hold for himself as he should. That is why he needs help, and to forsake him in the hour of his direst need shows a lack of faith that is distressingly short of what is needed to bring about the victory. The patient's near friends and relatives, too, are often more or less fearful; so if the healer falls down in his faith, the patient is left without that sustaining Word which is necessary to carry him through his trial. If the healer deceives himself with excuses for his lack of faith, he is hindering his own growth as well as failing in his ministry to others. We are therefore glad to know that you do not treat for a "peaceful death," but for wholeness and life. The only way to peace is life. It is as wrong to commit murder by the power of thought and word as by a bullet or sword.

* * * *

In Exodus we read of the many plagues sent upon the Egyptians, presumably by the hand of the Lord. These plagues are the diseases and troubles which beset man while



Underneath are
the everlasting
arms

he is yet in personal consciousness, and they come as a result of disobedience to the Law. Pharaoh, the ruler of the subconscious mind, was very persistent in his determination not to give way to the Lord, yet when he was overwhelmed with conditions with which he could not cope, he was willing and anxious to promise anything in order to obtain release. We think this very strange conduct on his part, yet the same thing often takes place within ourselves. When we have in some way broken the Law and find ourselves in an inharmonious condition therefrom, we turn at once to God with the promise that we will do anything if we may be set free. The promise should be kept after obtaining the desired freedom. Not merely for the time being should there be faithfulness to the Silence, to affirmations of Truth, to the highest we know, but when the condition has been entirely overcome the good intentions should be remembered.

If one is to demonstrate the Law he must learn obedience. God is able and more than willing to release man from all the "plagues" which come upon him, and he has promised definitely: "I will take sickness away from the midst of thee;" but he has also said that we cannot expect to receive the blessings unless we "diligently hearken to the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments and keep all his statutes." Then does he say, "I will put none of these diseases upon thee: for I am the Lord that healeth thee."

* * * *

It may be well for you to stop all reading for a while. You have been trying to learn from outside sources about the Truth, but it comes from within where the Father dwells, as does all wisdom and knowledge. When the intellect is crammed with variable doctrines of men, this clamps down on the soul and closes the channel of true knowledge of the One, Everlasting, unerring Teacher, the Spirit of Truth within the individual. If you stop reading, and stop thinking about what you have already read, and instead go within in silence, and be willing to be taught by the Father, you will come into understanding. We are inclosing a leaf-

let, "A Talk on Christian Healing," on page eleven of which you will find a short article giving an outline of the necessary steps. This will help you more than anything else. From day to day, as you learn more and more of the secret place within your own soul, you will find your mental, physical and spiritual powers coming under the control of your *I Am*. You will then realize that you are master of yourself and your world, and that all things work together for your good. But do not give too much attention to what the final outcome will be. Your work for the present is to still the intellect to such an extent that you will be open and receptive to the inspiration of the Spirit. You will then *know* with the understanding of the Christ Mind just what is the Truth, and you will have peace. Set aside a certain time each day for your Silence, and be faithful in its observance. We shall be with you in Spirit, affirming that you are quickened by the knowing power of God, and that the glory of Divine Light is risen upon you.

* * * *

Deny specifically the thought that "the fruit of honesty, justice and brotherly love, is want, etc." This is directly opposed to the promise of Jesus Christ, "Seek ye *first* the kingdom of God and his righteousness, and all these things [meaning food, raiment, and all good things] *shall be added* unto you." He also said, "Heaven and earth shall pass away, but my Word shall never pass away." However, in order to reap the benefit of this "Word," you must believe it and establish it in your consciousness.

As you change your attitude of mind toward environment, people, conditions in general will change their attitude towards you.

You are not dependent upon any one in the outer for your prosperity. Therefore your second step is to claim God as the very *substance* of your prosperity and affairs. Do all your work as unto the Lord, for the purpose of bringing forth your own spiritual faculties and powers, and for loving service to mankind. Then look, not to the individual, but to God for your reward, and it will be sure. The Law

of God cannot fail, and when you work in harmony with it, no man has power to keep your own away from you.

Declare the Truth—the Absolute Truth, to yourself; say it over and over, affirm it, until you convince yourself that it is true. Then your victory is assured.

* * * *

Man is made in the image and likeness of God. (See Gen. 1:26, 27.) Since we know that God is perfect in every way, then we, created in his image and likeness, can be no less. In your True Self you cannot be sick and are not subject to any error conditions. Man was given freedom of will, and through ignorance he failed to live up to the Divine Law. Jesus Christ taught us how to overcome this ignorance and error and to get back to our original perfection. Through him, man is able to redeem his body and attain his true salvation.

Disease is an inharmonious condition brought about through error thoughts held by the mortal man, and it is unreal as it is changeable. It has no foundation in the Principle of Being. God and his manifestations are the only realities.

Your body is only material in that this is your concept of it. Enter into the Silence and affirm that your body is pure Spirit Substance, and your material thoughts concerning your body will be overcome.

If you would climb to this height, and be a conqueror of yourself, and the lord of the world, you must begin manfully, and lay the axe to the root, so that you may pluck up and destroy every secret tendency to love of self and love of the world. Upon this radical fault of inordinate self-love hangs almost all that which it is necessary for you to subdue; and when this evil has been conquered, you will at once enjoy great peace and tranquillity. But forasmuch as few strive to die to self completely, and to reach out to something beyond themselves, therefore the many remain wrapped up in self and cannot rise in spirit above self.—*"Imitation of Christ."*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

There are no incurable diseases. The word "incurable" is a misnomer and should never be allowed to enter the mind, because the thought makes the thing, and if the thought that he has an incurable disease enters the mind of the patient, it will work out that condition. The medical fraternity has put this stamp upon certain diseases in which their failures to cure are so flagrant that their conclusion concerning them has become a reality to them and to those who put their trust in them.

"All things are possible with God." When man lets go of all human aids and gives himself over wholly to the Spirit, he can be healed of all these "plagues of the Egyptians."

Your attention is called to the following extracts from letters received by Silent Unity. You will note here the healing of diseases named incurable by the medical men. Three cases of cancer, for instance, are reported, and nearly every ill of the flesh is mentioned in these few extracts.

Operations, that great present day hobby, have been avoided by those who have come into the understanding of the Truth.

The claim is sometimes made that nervous troubles may be helped by God, but that it will not do to trust him with anything more serious. Faith in God repudiates such a statement, and experience proves that only the Great Physician is able to heal all inharmonies.

HEALTH

Knoxville, Tenn.—I do not remember writing you a report of our

answered prayers in regard to the case of my boy. He was an inmate of the asylum and began to improve as soon as treatments were commenced, and in two days his mind was restored completely.—*J. W. T.*

Colusa, Cal.—My parents are better than they have been for years. My father's cancer has entirely disappeared, and my mother has had none of those severe attacks of bladder trouble. My husband has also been helped and has had no pain in the appendix for over two weeks.—*Mrs. F. H. M.*

Fort Smith, Ark.—About a month ago I asked treatment for myself for a cold, and for my baby's face, which had some skin eruption. Both error beliefs have entirely disappeared. Each day the power of the indwelling Christ is made manifest through the Word. All your literature has a very welcome place in my home.—*Mrs. W. D. L.*

Rockford, Ill.—About the first of the year my sister was preparing to have an operation to avoid cancer, when by Divine direction she decided to take up the Truth. Operations and medicines were discarded and peace and harmony of Divine Mind now rule, and she told me a short time since that she had not an ache or pain, and she appears and acts twenty years younger. In my own family the results are equally good. My wife was advised by a prominent surgeon that one and probably two operations must be undergone or she would be an invalid the rest of her life. She also chose the way of Truth instead and is now well. Two years ago, we had scarcely no hope of my daughter's life on account of mental trouble. She is now almost normal. My other three children are now well. One son was advised that an operation for gallstones, tuberculosis of the liver and dislocated kidney would be necessary. He did not have it however, and is now well. There are four persons in my family and my sister's family who have been saved from operations, through the power of Divine Mind. I give Christ all the glory, and since I have admitted his presence and power, have had wonderful blessings. I have not had a day's sickness in twenty-six years. It is proof that God does all he can for us. Previous to my acceptance of Christ's divinity I used liquor and tobacco, and also used profane language. Now I have lost my desire for these useless habits. Have also discarded meat, tea and coffee. I am trying to live as Christ directs and it is bringing peace and harmony into my home and life.—*C. R. A.*

Boston, Mass.—Your Unity Circle will recognize Mrs. G., a patient whom you have been treating for uterine cancer. I was called to this case. She is on the road to full recovery. While the cancer has gone, I am still treating her for subsidiary difficulties, and look for a full triumph. Yet I do not take credit for her recovery. I know your Circle made it possible for me to supplement your good work successfully; and Mrs. Sherman, working with you, was also

a most important instrument. The Spiritual Idea, that *Truth has no fellowship with the works of darkness*, has caused a separation of true flesh from the false, leaving the false to come away in three successive great cores, large as a man's thumb, so that we are no longer dealing with cancer, but merely eliminating the subsidiary conditions. I thought you would like to know these facts. Nothing is impossible with the Spirit. In the Name that is above every name.—*R. C. Douglass.*

Fresno, Cal.—I praise the Holy Name of the Father that he has led us into green pastures and beside the still waters. My husband is restored to health and is again able to go on with his work. He had given up hope of ever being able to put up another building, but now he is so encouraged and feels there is nothing he could not do through God who strengthens him. He had a miserable cough that had been a constant menace to him for years, and he accepted it as an inheritance, and never thought of escape from it. However, this was the least of his troubles when I wrote to you, as he was ill with acute indigestion for five months, which had brought him down to utter prostration. Now he does not cough at all, and is restored to perfect health in every part. I can say with the Psalmist, "My cup runneth over."—*Mrs. H. H.*

El Paso, Texas—Two years ago, through the influence of a friend, I read Unity literature and it was food to my hungry soul. One day while lying down in the silence the power began healing my body. It worked upon me like a very mild battery, beginning with the nerves of my eyes, for I had suffered with eye strain for years, then going to every ailing organ of my body, and especially to my back, as I had also suffered a great deal with my back, thinking I had inherited kidney trouble from my mother. Every organ of my body consciously relaxed. I realized that I was being healed. I have had many demonstrations of the power of God since then, but always give thanks to the loving Father for that, the first.—*Mrs. J. B. M.*

New Orleans, La.—My wife is healed of that dreadful skin trouble and I am cured of stomach trouble and smoking. My wife and I are living happily together once more, and our domestic affairs are good and sweet and we agree on everything touching love and Truth. I have good work now, and can support our family nicely.—*S. H.*

Jamaica, N. Y.—Praise God for the wonderful recovery of our friend for whom I wrote requesting your prayers for healing, as he was then, two weeks ago, on the verge of a mental collapse. Last Monday he stopped at our door in his right mind, renewed in body and in Spirit, so transformed we hardly knew him. He reported also that he had been prospered in his business, and enabled to pay every dollar he owed. Wonderful blessings have come to me through the

Word of God. Mr. G. B. had improved sufficiently to go to work this morning. His life was despaired of early last week on account of stone in the bladder. He was in a terrible shape. Thank God for his improvement.—C. M.

Martinsville, Ind.—My bowels have been working perfectly ever since I received your letter of January 30th. The best of all is that I am so much more vigorous in mind and have so different a feeling toward all creatures. It is easy now for me to forgive what seems an injustice or wrong, and I have a kindly feeling for every one.—N. H. G.

Pittsburg, Pa.—Some time ago I asked for your prayers for myself for catarrh and bronchial trouble. I am perfectly well now, and so happy too. Have not enjoyed such perfect health as I do now for many years. Every day I meet some one who says, "How well you look; you are getting younger looking every day." It is certainly glorious to be well and happy, and I am so thankful to you for showing me the way. God bless you in your loving work.—Mrs. M. A.

Modesto, Cal.—Some time ago I asked your help in healing neuritis in the hand and shoulder. I am happy to say the pain and stiffness are quite gone, and the arm moves freely. You may discontinue the treatment. I am most grateful for your help. Please accept this love-offering.—K. G.

Pittsburg, Pa.—My bowels are much better; I am not constipated any more, and the piles do not bother me.—Mrs. S. J.

Los Angeles, Cal.—I wrote you some time ago for help for my son. He was having much trouble with his ear. He had a small rock in his ear. It got there when he was in the mountains. I told him I was having you treat him, and he said you could not get a rock out of his ear. I said, "Yes, God can do it." I told him silently that it would come out, if there was one there. So not long ago he called me, and said, "Mamma, look here," and sure enough the rock came out, and he had it in his hand. He has been all right ever since. We both thank you for your help.—Mrs. E. A. B.

Portland, Ore.—I must tell you the good news. C. S. is at last well; sleeps like a child, can go alone almost anywhere, and is so happy and grateful for her restored health and usefulness. How happy and thankful I am for it all. I praise the Father all the time. I am sending a love-offering. That little *Weekly Unity* is the most powerful thing I know—a real live wire. It comes like a burst of strong, white light in the night. It is a wonder. The monthly *UNITY* is great, but the *Weekly* comes once a week and hits the spot oftener.—Mrs. C. A. F.

Browns Mills, N. J.—I thank you very much for your help in treating my nephew for pneumonia. When I wrote you concerning

him, he was very ill indeed, and our hopes were almost dead. His recovery is miraculous. I feel that your treatments were a great benefit. He is downstairs and has taken three short walks out of doors. I do not think it is necessary for you to continue the treatments.—*M. A. C. B.*

Kansas City, Kan.—I wish to thank you for treatment given my little daughter last Saturday evening. I called for treatment for her over the phone between eight and nine o'clock, and before eleven the fever was all gone and she is now entirely well. Thanks to the loving Father who answers even before we call.—*Mrs. R. E. L.*

Shawnee, Okla.—When I wrote you January 9th I thought I could not possibly live another month without a surgical operation. I could not walk but a few minutes at a time. Today, February 8th, I have been walking nearly all day, called on friends I have not visited for years, to let them see me and know for themselves what your prayers have done for me. The last week of January the swelling and pains left me.—*Mrs. S. C. H.*

Louisburg, Kan.—It always makes me happy to get a letter from you, and with it help always comes. The second day after I wrote you about my husband having a hurting or catch in his back, the pain was all gone. I knew you could help him. I thank you so much for all you have done for us, and I am learning to trust the Lord more and more every day; I realize more of the Truth, and more of his goodness to all men. Please accept the offering I inclose.—*Mrs. L. W.*

Aurora, Ill.—The Lord has greatly blessed us this last year. I am better now, in every way, than ever before in all my forty-five years of life. I can now go out and enjoy myself in the coldest weather, which I have not been able to do for years, and I feel so light of heart and spirit that everybody notices it and remarks about my good health and spirits. You have also helped my sister and my daughter. It is a wonderful God-send to the need of his children. God's richest blessings upon you all.—*Mrs. M. B.*

New Orleans, La.—About three weeks ago I wrote, asking treatment for my ears. I could scarcely hear, and it seemed as if the terrible rumbling noise in my ears would never cease; then I would get hot flushes as though all the blood had rushed up to my head and centered there. After I wrote you I began to feel better, and now I am well.—*Mrs. J. O. F.*

Pasadena, Cal.—I followed your instructions, with great benefit to both myself and Mrs. K. I have another blessing to be thankful for, and this is for the recent healing of my husband. About two weeks ago he seemed to have hurt his back in some way. The appearance was, that he could not stand without assistance, and sometimes it would take me an hour or two to get him to a sitting position or on the bed. I could not leave him alone long enough to send

a telegram to you for help, as some of the neighbors were advising him to use different remedies and I wanted him to learn to look to God and God only for help. The result was that I stayed close with him for three nights and days, almost constantly praying to the "Father who hears us in secret" and "who rewards us openly." The last night of the three, after making all the affirmations of Truth that I could recall, I told the Lord I would leave the rest to him, and went to sleep. You may judge how thankful I was to awake in the morning and find Mr. T. able to turn himself over in bed. Since then his recovery is complete. For this great blessing and many others that I could not take time to recount just now, receive my heartfelt thanks. You taught me to go to my Father, and shut the door and ask, and be sure of receiving.—*A. T.*

Kansas City, Mo.—One month ago I asked you to discontinue treatments for a nervous trouble against which I had been struggling for six years. I must admit that I did it with a fear that the trouble would return. Somehow I felt that my cure would not be permanent, unless I was able to demonstrate Truth for myself. My fear was fully realized one afternoon about two weeks later, when there was a sudden change in the temperature. I could not believe that any other power but that of the Spirit had relieved me before, as I had been helped through your treatments, so I patiently and persistently declared the Truth, exercising all the faith I possessed, and went to sleep that night with a heart full of thankfulness to God, "who forgiveth all my iniquities and healeth all my diseases." I was entirely relieved next morning, and every day since I have declared health and realized it. I praise God who has led me all the way. I thank you who have helped be to discover this blessed Truth. You may discontinue treatments altogether now.—*M. E. S.*

Santa Ana, Cal.—I am well and strong, and learning more of God's beautiful Divine Law every day. It seems to come clearer to me every day. I have been reading *Weekly Unity* since the first of the year, and the good thoughts it brings are such a comfort. I praise God for his goodness to me.—*Mrs. A. C. C.*

Reedley, Cal.—Our dear little L. is improving every day, and we expect soon to see two perfect little feet. More than half the burned surface is healed over, and where the deepest burns were, the muscles are filled out and ready for the new skin. We are happy to see her improving daily.—*L. M.*

Brooklyn, N. Y.—With earnest gratitude I write you the results of our prayers for my dear friend's recovery. She is now at home and gaining in strength daily. In regard to myself, the severe attack of sciatic rheumatism is much better, and I can walk with very little distress. I thank you for "Helps Along the Way," truly named.—*Mrs. M. J. T.*

Havana, Ill.—Thanks be unto God who giveth us the victory through our Lord Jesus Christ. I am able to write to you myself today, and tell of the great victory. When my daughter wrote for me, I was sitting up in bed fighting for my life. I felt the healing power on Sunday and told them all I was being healed, and they were worried about me. I can now walk on my limb that the doctor said I wouldn't walk on for fourteen days.—*Mrs. K. T.*

Brooklyn, N. Y.—I must tell you that I received relief from my belief in ill health as soon as you received my letter explaining my trouble and asking for the light and guidance of God through your prayers. I rejoice in this wonderful demonstration of God's power to heal.—*B. C.*

Memphis, Tenn.—I am glad to report that my eyes are still improving and I am growing in faith and usefulness. I thank you for your little booklet, "Praise." I have enjoyed it so much and it has helped me. I am so thankful that a friend of mine has been guided to you through the restoration of my sight and my efforts to bring him into better things.—*D. A.*

New York, N. Y.—I am well again. I followed your instructions, placed all my affairs in the keeping of God, and he has prospered me. I am feeling strong and getting to a place where I have more faith. I underwent an operation for stomach trouble last May, and was in the hospital for one month, strapped in bed. When I came out I was all right for awhile, but later I began to have the same old pain. My physician said the new connection in my intestines had closed, and another operation was necessary. I left him and came home and read Emilie Cady's "Lessons in Truth," which have been such a help to me. I read the book over and over and wrote or had a friend write to you. I got your beginners' book, and did my best to clear the mortal part of me up. Thank God I have nearly succeeded. Pain left me, and I have been well ever since. You can see how thankful I should be for the help received.—*J. H. J.*

Salt Lake City, Utah—I am so glad to report great and immediate relief. It was simply wonderful how soon the terrible inflammation left my head after I sent to you for help.—*Mrs. D. N. H.*

Nashville, Tenn.—My friend was very ill at the time my letter reached you, but that day she began to improve, and now is well and reading some of the books. I gave her the one for beginners and she read it over and over and then came for more to read. She is so delighted with the teachings of UNITY, says it is the grandest thing she has ever read, because it helps her to understand the Bible. You explain it so clearly, and the thoughts are so beautiful and true. With the help of the Truth I have been able to throw off the burden of our financial affairs.—*Mrs. J. S. B.*

Los Angeles, Cal.—I write to tell you how much good has come

to me the last few weeks. My principal trouble, a gaseous stomach, is now almost entirely well and I certainly am thankful for such relief. I wrote you sometime near the middle of the week and the following Monday I was feeling fine and so happy, and all seemingly without reason. Then it dawned upon me that God's will was being done in me.—*Mrs. A. C.*

Los Angeles, Cal.—A short time ago I asked prayers for my daughter who was suffering with a very serious abdominal trouble. The doctor said she would have to go to the hospital and be operated on to save her life. They took her at nine o'clock to operate at four. All preparations were made, the doctor with knife in hand to cut, when he said, "I will not cut; take her back to her room." Next day her sufferings were dreadful, and the next the trouble broke and the puss flowed from a large abscess. It was through the prayers of those, who had faith in God, and held her in their minds, that her dear life was saved. Thanks from an ever grateful heart. I enjoy your weekly papers, find so much comfort in them, and so many of my friends take great interest in them. I send an offering with gratitude and love.—*E. C.*

West Haven, Conn.—You may discontinue treatment for baby. She is perfectly well. I used no medicine after writing you.—*C. E. S.*

Douglas, Ariz.—You may cease giving D.'s mother treatments, as she is well. It is wonderful. Before my letter reached you she was nearly well. How good and great God is.—*M. A. R.*

Chicago, Ill.—Am glad to let you know my son is healed of all his troubles.—*Mrs. E. E. H.*

Susanville, Cal.—I am improving and I am so thankful. I am so glad I did not undergo an operation. The Truth certainly is wonderful.—*Mrs. E. A.*

Xenia, Ohio—We are surely very grateful for the help we have received, and the blessings we are continually receiving. Mr. W., though apparently very badly hurt, has recovered in a remarkable manner. After the first night he suffered but very little pain at any time. The wound has healed very quickly and nicely. We are so thankful.—*Mrs. F. W.*

Fresno, Cal.—It is with the deepest gratitude and love to God, that I acknowledge the spiritual healing and uplift that has come to myself and husband. He is much better and is gaining right along. He has used tobacco freely most of his life, and he says now that he has not the least desire for it—it does not even come to his mind as a temptation. The severe burn on my arm healed in three days. I sent the letter to you on Wednesday, and on Saturday the burn was gone absolutely.—*H. V. H.*

Cheney, Wash.—I am so thankful. I feel like a new creature, and am doing quite a little work. Many times I was discouraged, but

I would think I dare not give up, and your letters were such a help and so encouraging that I would start with new courage. The growth has been removed, and the flow has stopped after twenty weeks, for which I am so thankful. The UNITIES are such a help and inspiration to me.—*Mrs. N. V. S.*

Portland, Ore.—I am so thankful to tell you that my little baby about whom I telegraphed you a couple of days ago is now recovered. The change came the same night the message was sent. Also the change in my son appeared miraculous. I was on the verge of nervous collapse over him, but after sending you the message, found I could control my thoughts better and at last got him to sleep. He slept seven hours. When he awoke much of the angry inflammation and some of the swelling had subsided. Since then he has improved rapidly and seems about as usual today.—*E. S. B.*

Clinton, Ky.—You will please discontinue treatment for my grandson. He has had no trouble with his heart since you began to give him treatment. He is so happy and free from fear. Before treatments were commenced he was almost afraid to be alone.—*Mrs. M. A. J.*

PROSPERITY

Memphis, Tenn.—Your sample copy of UNITY was received, and did me so much good. It is such beautiful reading. I have felt the result of your prayers. My husband has gone to work, and we will be able to meet our bills. I just feel like I want to go out and tell the whole world of the Truth.—*Mrs. R. P. S.*

Sultan, Wash.—You may discontinue treatments for my husband, as he is at work again. I am so thankful for your help. It was such an uplift to me. Just after I had written I knew God's laws were working to our good.—*A. B. F.*

Parķersburg, W. Va.—During the past few months prosperity seems to have come to my family and myself in countless ways, and I cannot help but see the Divine Law working in and through my affairs. My sister, whom I wrote you about some months ago, has improved in health and it is rarely ever now that she is troubled with the spells which she had suffered with for so many years. I thank you for all you have done for us.—*W. H. H.*

Plymouth, Ind.—Today I received a letter with the bonds released, and sent to me by freight. Nothing but the power of God could have brought this about.—*Mrs. A. L. B.*

Iowa Falls, Iowa—A month ago I wrote you for prosperity treatments for our school. We have been greatly helped and you may discontinue treatments.—*Mrs. E. S.*

Buck Mountain, Pa.—I wrote you the first of January for prosperity treatment for my husband. He has had great success since then, and I thank the dear Lord that he has prospered.—*Mrs. J. P. J.*

Dallas, Texas.—I have had good success in securing a position and getting settled, for which I am thankful. Am feeling stronger in every way.—*E. M. O.*

Boston, Mass.—I wrote you for prosperity treatments, and my help came in a message from Boston, asking me to come back and continue my work here.—*M. A. W.*

Berkeley, Cal.—I want to tell you how grateful I am to you, and how thankful to God who giveth us the victory through our Lord Jesus Christ. My success today in playing was marvelous. I followed your directions implicitly and the result was most perfect success. The effect on myself, my work and my audience was perfect and beautiful. I feel that the Spirit is leading me into all Truth.—*C. V. B.*

St. Louis, Mo.—Some time ago I wrote you for prosperity treatments. I thank God and you that I have been able to pay my rent and live comfortably.—*Wm. S.*

East St. Louis, Ill.—I have experienced a decided improvement in my affairs since your treatment started, and I feel that I am now started on the path to health and prosperity. Unity is the greatest factor for good that has ever come into my life, and I thank God for leading me to it.—*W. R. W.*

Atlanta, Ga.—When I wrote for help, my husband was having a great many business troubles and worries; he was so worried that he was not the man he should be. But the day he mailed the letter to you there was a decided change, for better conditions and prosperity were demonstrated in a number of different ways that we had never dreamed of. We are truly thankful and cannot help but tell it to all we know.—*Mrs. A. E.*

Willows, Cal.—My heart is filled with gratitude. I realize that "all things are possible with God." My husband has secured a good position, in a reliable firm, with a very good salary. We are very thankful to you for your prayers.—*A. M.*

Hayward, Cal.—I give thanks that the prosperity treatments are beginning to bring results. The very day I received your letter of instructions I received some money inclosed in a letter from a man who owed me a large bill. I pray that the peace and prosperity of the Spirit be yours in your blessed work.—*Mrs. A. S.*

Alvin, Ill.—Only God knows what a weight of worry and care your treatment lifted from my mind. We were so in debt, but now have the money to make us square with the world. I am also thanking God that my appetite is now under control and that I am gradually losing weight.—*Mrs. S. M.*

Battle Creek, Mich.—I write to tell you my husband is so much better that you may discontinue treatments. Your prayers have done us so much good, and the way in which a money difficulty has been

handled that has come to us just now, shows that God is working through my husband. I thank you for the booklets you sent. I find they are just what I need and I know that your recompense will come.—*Mrs. W. T.*

Wailuku, Hawaii—About a month ago I wrote you for help in disposing of our business, and before my letter reached you the sale had been made. The Spirit goes perpetually before me and makes easy the way.—*Mrs. C. J. S.*

Dallas, Texas—Inclosed please find love-offering for the Unity building fund. Prosperity is certainly with us. I wish I could tell you of the many blessings which have come to us since writing you last. We demonstrate over so many obstacles. Daughter and I often wonder what would we do without the knowledge of the true character of God.—*Mrs. J. A. C.*

Vancouver, B. C.—My son-in-law has found work, the first he has had for over four months. We are very grateful. I thank you very much for booklets inclosed in your letter; they cheered and comforted me very much.—*Mrs. S. J. U.*

Claremont, Ill.—I wrote you sometime past for prosperity treatment, and while nothing startling has taken place it seems as if everything is better and brighter. About the time you received my letter I had such a joyous feeling come over me. I felt so light hearted and tears of deep gratitude and thankfulness flowed from my eyes.—*V. L.*

Rocky River, Ohio—I received prosperity bank and instructions last week. You will be glad to know that the treatment is already manifesting itself spiritually. Never have I had such spiritual feasts as this last week, and I know for absolute truth that God's abundance is mine. I thank you for your help.—*Mrs. F. G.*

Detroit, Mich.—I thank you very much for your kind and loving ministrations in our behalf, and for your kind letter and inclosed booklets. I have studied them and shall continue to do so. Soon after I received them my son got work and he drew his first pay yesterday. We thank God for his goodness, and ask his richest blessings on you and your work. May your helpful influence and power be multiplied a hundredfold. Please accept my gift in the spirit in which it is sent.—*M. A. T.*

Washington, D. C.—I have received your letter in reply to my appeal for your help and prayers, and am happy to tell you that my affairs are adjusting themselves nicely.—*Mrs. M. B. G.*

SPIRITUAL AWAKENING

Los Angeles, Cal.—I have so much to be glad for. During the dreadful storms in February my youngest son, who is an engineer, was swept over into the dreadful roaring water of the ocean, which was filled with broken timbers and spars, from the wrecked pier. It was

at night, and he was directing the men and helping them. They had to lasso him and draw him in and lift him out, because he had his overcoat on, and could not help himself. If you had seen and heard the awful force of those waves and those timbers, you would know as I do that it was God's mercy and care that saved him. I wrote you concerning him some months ago, and that was all cleared up, and his employer said to him, "I want you to know, Mr. G., what a real satisfaction your work, and you yourself have been to us since you have been in our employ."—*Mrs. H. R. G.*

Hadlyme, Conn.—Although I am out of work at this writing, I know God will find another place for me. As I go looking for work I repeat in my mind, "The fearless power of the Spirit goes before me, making easy and successful the way." Thoughts of Truth and the realization of Divine Love have helped me wonderfully in the past. I have been brought to friends who are in sympathy with Truth. It is a fine thing to begin the day with thanks to God for his many blessings and his direction in my affairs. For the past few months I have had so many beautiful demonstrations that it would require some time for me to write about them.—*H. B.*

Chadbourn, N. C.—I am happy to say that old things are passing away, and behold all things are becoming new. I have had several demonstrations since I have begun to learn more of the Holy Spirit and its laws. I will mention one. I was working in a mill and was grinding a knife for a machine on an emery wheel, when a fraction of dust struck me in my right eye. It gave me much pain for ten years, until it was beginning to affect my eyesight, but since I have begun to learn of the Truth the pain is all gone, and I can see as clearly out of my eye as I ever could. I have given up all my old belief, although I have been called an infidel, but none of these things move me.—*A. A. W.*

Grand Junction, Colo.—Life to me is becoming one beautiful revelation. The law has been fulfilled, the good running over—just waiting for me to claim and take possession.—*Mrs. S. M. J.*

San Francisco, Cal.—I am feeling much better in body, and am not nearly so nervous. As for the prosperity thought, it has brought me much pleasure and has been a big blessing. I have more peace of mind, and I find myself turning over to God those things which worry me, and am looking on the bright side and leaving him to regulate them for me.—*F. S.*

Auburndale, Fla.—Inclosed find love-offering, as a contribution to the building fund and in grateful appreciation of the great good I have derived from the Unity teaching, spiritually, physically and financially. For just one year I have been studying the teachings of the weekly and monthly UNITY, and the result is that I have finally grasped the meaning of its limitless possibilities. At first I waited for

results and the results did not come. Now I affirm and believe and the results are coming. Whereas a year ago there existed doubt, debt and despair, there now exists peace, power and plenty.—*Mrs. E. M.*

Charlotte, Mich.—My letter to you had hardly left before my cold began to get better. I am improving mentally also. All the old rebellious feeling is leaving. I am trying so hard to see and understand and it has all been so new to me. One thing I have found out is that I shall have to improve myself before I can help my husband. I was so anxious in regard to him that I lost all sight of my own need. Now I am sure things will be all right.—*G. H.*

Memphis, Tenn.—I am reading your literature which means so much to me. I never knew how to trust God, and my burdens were becoming so numerous I was sinking beneath them. I have worked so long, and now I see a blessing everywhere. The Father has given me a home, and a pretty room which I did not have before.—*S. K.*

FREEDOM

Victor, Colo.—My husband hasn't taken a drink of intoxicating liquor since the first of January. You don't know how thankful I am.—*Mrs. G. E. S.*

San Jose, Cal.—Mr. R. has not touched a drop of liquor since I wrote to you, and I no longer have to work. I am so thankful for these blessings.—*Mrs. R.*

Venice, Cal.—Since I wrote you two weeks ago my boy has left off drinking, gambling and nearly all smoking. No words can express my thanks to God.—*Mrs. G. P.*

Renton, Wash.—I have good news to tell you. The treatment you gave me for my son has done wonders. He does not get drunk any more.—*Mrs. E. D. J.*

Springfield, Mass.—I wrote you a little over a month ago, requesting treatments for the liquor habit for my husband. Since that time we have been wonderfully blessed. Our home is more harmonious. I haven't known such peace and contentment for years as I have experienced since I wrote you for help.—*Mrs. R. B.*

Mt. Vernon, N. Y.—Hope you have not forgotten me, though I have been remiss in writing you of the peace and happiness that reigns in our home. My husband was entirely freed of the drink habit almost three years ago, not having the slightest lapse since then. As I think of and realize the wonderful and happy change, I thank God.—*Mrs. E. D. R.*

Everett, Wash.—I can see a change in my affairs already. My husband was a drinking man, but a few nights ago he came home and said he was through drinking, and so far has kept his word. I have all faith in God, and know that he can do all things.—*Mrs. J. D.*

NOTES FROM THE FIELD

Mrs. Marcellene Webb Burbridge, one of the teachers at Unity Headquarters, has been in the East for two months visiting the various Truth Centers, lecturing and teaching, and giving the healing ministry to all who came to her in their need. Her work completed, she will return to Kansas City about the first of September.

Mrs. Sarah F. Connley, of Selma, Cal., has removed from 1957 Wilson street, to the Hotel Selma, where she will teach and practice Christian healing. Her meetings have been discontinued until further notice.

The Unity Study Class of Denver, Colo., meets every Thursday at 2:30 p. m., at the home of Mrs. A. E. Anderson, 940 South Logan street. Phone, South 4284.

We would call the attention of our readers in Chicago to the work of Mrs. S. A. McMahon, 1714 Sunnyside avenue. Many years of experience as a teacher of Truth has fitted her for the splendid work she is doing in that line, and there are many testimonials as to the healing done through her efforts.

Indianapolis, Ind., has a "First Unity Center" which holds meetings on the second and fourth Fridays of each month, at the home of Mrs. Anna Lambur, 4849 Central avenue. Mr. Fred Elias Andrews is leader. For treatments and lessons see Mr. Andrews, 1209 N. Tacoma avenue. Phone, Woodruff 294.

Mrs. Elizabeth A. Whiteside has moved from Portland, Oregon, to Seattle, Washington, and is living at The Washington Apartments. This address will reach her for present or absent healing.

"The Metaphysical Reading Room" has just opened its doors in Atlanta, Georgia. The address is Room 518, Grand Opera Bldg. Mrs. Mathilde Hoehn Tyner is in charge.

The summer school in Divine Science is being held at Blythedale, Croton-on-Hudson, New York. Terms for tuition and accommodation may be had by writing the secretary, 113 West 87th street, New York City.



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is mailed from the 12th to the 15th of each month, but as it requires
several days to correct our list, we should have notice of change by
the 5th. We shall appreciate having the changes of address at an
early date.*

A METAPHYSICAL DIRECTORY

"The Bulletin," a Directory of Christian Teachers, Healers and
Truth Centers in all parts of the world, will be sent free on applica-
tion to Unity School of Christianity, 913 Tracy Ave., Kansas City, Mo.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Long Beach, Cal.—Metaphysical Library, 346 E. Broadway.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; Whalan's News Agency, 233 S. Spring St.
Oakland, Cal.—Rock Ridge Truth Center, 5554 Lawton Ave.; California College of Divine Science, 727 W. 14th St.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 2d St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.
San Jose, Cal.—Home of Truth, 144 North 5th St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.
Louisville, Ky.—Kaufman-Straus Co., 4th Ave.
Boston, Mass.—The Metaphysical Club, 30 Huntington Ave.; Miss Lenore I. Joslyn, 616 Blake Bldg., 59 Temple Place.
Portland, Maine—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Detroit, Mich.—Detroit Metaphysical Alliance, 318 Woodward Ave.
Kalamazoo, Mich.—Home of Truth, 211 W. Dutton St.
Duluth, Minn.—New Thought Center, 931 East 5th St.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
St. Louis, Mo.—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 Newstead Bldg.
Brooklyn, N. Y.—Center of Practical Christianity, 116 Cooper St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.; Home of Truth, 147 W. 73d St.
Philadelphia, Pa.—Unity Center, rooms 525-6 Presser Bldg. Annex, 1713 Sansom St.
Portland, Ore.—New Thought Library, 335½ Main St.; The Metaphysical Library, 308 Central Bldg.
Tacoma, Wash.—Clyde A. Bell, 3122 South 9th St.
Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University Place.
Perth, W. Australia—The Truth Center, Viking House, William St.
Toronto, Canada—Truth Center and Metaphysical Library, 185 Carlton St.
London, England—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Gardens, Cromwell Road, S. W.
Edinburgh, Scotland—The Higher Thought Center, 49 Shandwick Place.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of September to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

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Any \$1 magazine in this list, together with *UNITY*, one year for \$1.50. Unless otherwise specified, add 25 cents on Canadian and 35 cents on foreign subscriptions.

THE NEW UNITY BUILDING

How It Is Progressing

The many friends who are helping us to erect the New Unity Building will, we know, be interested in these notes of the progress of the work.

There has been some delay waiting for the cut stone, but it has now arrived and is fast being put in place.

The new building will have four floors, 40x140 feet each. It will be reinforced concrete, brick and stone, making it fireproof. The total cost will be about \$60,000.

The cornerstone of this building is of original design. It will be about four feet square and ten feet high, with a hollow space of similar proportions. No such cornerstone was ever before constructed and none has ever had such valuable contents as this one will have. Fabulous riches have been deposited in cornerstones in things men count valuable, but this cornerstone will contain riches greater than them all. What is of more value than blessings? Nothing. This stone will be filled to the brim with blessings from thousands of people who are putting the very substance of their souls into their words. Do you know the endurance of spiritual words? Jesus said, "Heaven and earth shall pass away, but my words shall never pass away." These words of blessing which you have written out of your hearts will never pass away. Do you see what riches this cornerstone will contain, and the wonderful capacity of increase that is here being planted?

Many of those who are sending in blessings are accompanying them with offerings to help pay bills for work and material. Some of them say they are glad of this opportunity to help us spread the Truth that has opened their eyes and given them a new lease of life. It is an opportunity for you to return to the Lord some of the many blessings you have received.

We are asked if this is an incorporation. It is. The articles of incorporation are under the laws of the state of Missouri, and are very broad and far-reaching in the channels through which we may carry on our work. Here is the principal enabling clause:

"The purposes of this corporation are to establish and maintain a School, Institute or College, for the instruction in and the promotion of Christianity and the principles and studies for the intellectual, moral, spiritual and physical development and improvement of mankind, and to apply such principles and teachings for such purposes, including the treating of diseases and ailments of persons anywhere; and also in connection therewith, to further carry out these objects, this corporation shall have power to establish and maintain a sanitarium for the treatment and healing of diseases and ailments of persons, and to receive and treat patients; to furnish food and other aids and necessities recommended by this corporation; to use all lawful and usual methods and means of educating, aiding and treating its students and patients; to provide such instruction and aid to persons who personally attend the courses of study and instruction, as well as to those who are at a distance; to grant diplomas and confer degrees on its students who are deemed proficient and fitted to receive them.

"For the accomplishment of these objects, it has power to establish branch organizations; to establish a library or libraries; to print, publish, bind and distribute such books, magazines, papers and other literature as will further carry out the objects of this corporation. To lease suitable buildings and equipment, and to acquire by purchase or gifts such personal and real property as may be necessary to carry out the objects of this corporation; and to receive subscriptions and donations of real and personal property to be applied to the uses and purposes of the corporation; to take, hold and manage real and personal property conveyed to it in trust, the income from which is to be applied to the uses and purposes of this corporation, and to execute such trusts; to mortgage or otherwise encumber any of its property, or to sell and convey the same; to permit the use of any of its property for religious, educational, benevolent, or other lawful purposes."

In order that every friend of UNITY may take advantage of this opportunity of enrollment in the New Race Cornerstone, the Dedication Service will not be held until the building is completed. So you may continue to send in your blessings and offerings. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I

will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

UNITY SOCIETY CORRESPONDENCE SCHOOL

Gall, Ontario, Canada.—During the study of Lesson Eleven I have seen, as never before, how loving and just God is to his children; how patient he is with our willfulness and how his love is ever unchanging. I am now thankful as never before for his judgments, and I desire to come forth as pure gold, that his image and likeness may be manifest, and that his Spirit may fill me completely.—*J. M. A.*

Jackson, Mich..—I am daily receiving benefit from these good lessons. The more I read and study along this line the more wonderful it seems, and the more eager I am for more of the soul-satisfying love and Truth.—*Mrs. M. T. D.*

Yarmouth, Me..—I am impressed, upon studying Lesson Three, with the idea that the understanding of God as Substance that can be manifested in any way, throws a great light on the way physical perfection is attained. The principle underlying the manifestation of clothes is not at all unlike that underlying the manifestation of that which is to be clothed. So then, an understanding of God as Substance and supply that we can use for anything we need in our demonstration of perfection, enables us to manifest whole and sound bodies, even to the extent of replacing limbs lost by accident and organs removed by surgery. Truly, the matter of attaining food and raiment, etc., is only the less important fulfilling of the law. I can see such possibilities that it is with reluctance that I turn from them to the performance of household tasks, and yet I am grasping the fact that great opportunities for growth lie in the most ordinary tasks. I want my home to be a testimony to the Christ within. I have always thought that I did not like housekeeping, but I am convinced that my dislike was rather for the material ideas that underlie ordinary housekeeping. I think it is much more important that girls should learn to do things by Truth laws rather than the way they are taught now.—*M. T. R.*

Normichtown, Conn..—I wish to thank you again and again for the opportunities you offer for spiritual progress. I am so willing to do the life work, and am having good opportunities offered right here to spread the good work among friends, and it makes me very happy indeed. This lesson on Prosperity has helped me more than anything before. It seems more tangible and includes so much practical training.—*M. S.*

Bethel, Conn..—And now you have given me another joyful study.—*Mr. Fillmore's Lessons.* Every page is brimful of expressed spiritual good, and to open the book anywhere and give attention to

its teachings is to be fed and satisfied. The Spirit will guide me in choosing ten points from so much, since it is all God's thought and so really united all through.—*D. W. S.*

Kitsilano, Vancouver, B. C.—I have found Lesson One very interesting and helpful. It certainly makes the Lord's Prayer clear and beautiful.—*G. M. M.*

Macon, Mo.—Your lessons are more than good. I was able with that first lesson to cure a very bad sore throat for myself, that usually lasts days with me when it comes, and I cured it before midnight of the day it came—no drugs. I also saved my children from a very bad attack of influenza.—*B. M. L.*

We have on hand several correspondence lessons, prepared and sent in to us for grading, that have no name signed to them, and we cannot locate the writers. If you have mailed your written work to us and, in a reasonable length of time have had no answer, please let us know and perhaps we may find your paper in the "no name" file. Students should remember to write name and full address on all their correspondence.

Mrs. Paralee Copeland, 616 Monroe St., Springfield, Mo., wishes to correspond with other students of the Unity Correspondence School.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the September UNITY:

CLASS THOUGHT

September 20th to October 20th, 1914

Held daily at 9 p. m.

In God I live, move and have my being.

PROSPERITY THOUGHT

September 20th to October 20th, 1914

Held daily at 12 m.

Prosperity enters into all my affairs, because I have faith in Thy unfailing supply and support.

NOTICE TO ENGLISH READERS

The authorized British edition of "Lessons in Truth," by H. Emilie Cady, is published and for sale by L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C., England.

THE METAPHYSICAL BIBLE DICTIONARY

We are pleased to announce that the Metaphysical Bible Dictionary, so long promised to our students, is now ready for delivery. The Dictionary has been running in *UNITY* for several months, but now it is arranged with a view to greater convenience for reference. The names are alphabetically listed, and, with the key as given in the introduction by the author, R. C. Douglass, there can be no difficulty in interpreting the Bible from the esoteric standpoint. The Dictionary is neatly brought out in paper covers and will be mailed postpaid to any address for 50 cents. Send orders to Publishing Department, Unity School of Christianity, 913 Tracy Ave., Kansas City, Mo.

MUTUAL HELPFULNESS

Thousands of people have been helped by reading the books and tracts published by the Unity School of Christianity. There are yet thousands who need help and are wishing they knew just where to find it. You can help these by telling what part of any book specially helped you and just how it helped.

Now, as a beginning, have you read the book, "Walk in the Light"? How did it help you? What part or parts were specially helpful and how? (Mentioned on page 182 of this issue.)

Have you read, "Finding the Christ"? How did it help you? What part or parts were specially helpful to you?

Have you read the booklet, "Eating, Drinking and Thinking to the Glory of God"? How did it help you? Which part or parts were specially helpful?

If you feel inspired to help others as you have been helped, and will write us, on a separate sheet of paper, stating as clearly and briefly as you can how you were helped, we will be pleased to publish as many of such statements as we can find room for, giving only the initials of the writer.

Freelown, Sierra Leone, West Africa—I have been steered through a maze of bewilderment and perplexity during the past two years that your monthly magazine, *UNITY*, has come to me. Its teaching has directed and strengthened me.—*E. G. S.*

Los Angeles, Cal.—I wish to say that *UNITY* has been taken by some of our family for nineteen years or more, and has proved a blessing in so many ways that I wish every home would have it and find the comfort we have from its teachings.—*C. W.*

St. Johns, Mich.—Your prayers have done much for me, and I am very thankful. I think *UNITY* magazine is fine.—*Mrs. A. T.*

THE HEALING LAW

¶ There is a great underlying spiritual law in the universe that the average man knows little about. This law controls your health. When rightly used, it brings you conditions of health and happiness. The law is that thought has its direct effect upon health. This law is no respecter of persons. Every one may use it for good. Christ used it. His disciples used it. People today are using it. You may use it.

¶ Our book, "Christian Healing," was written for the purpose of helping students to understand and apply this law in the right way.

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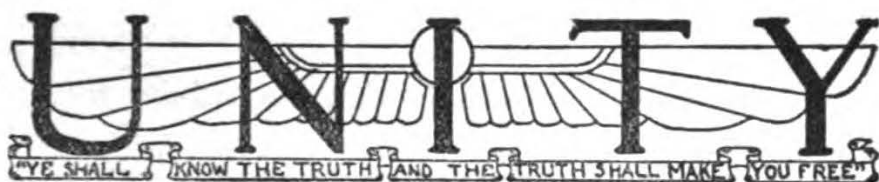
¶ This helpful volume is now in its fourth edition, and is becoming more widely circulated each day.

¶ Every student of metaphysical healing should own a copy for study and reference. It is also good for those desiring to keep themselves well by use of the healing law.

¶ There are twelve regular lessons in the book, with working statements accompanying each, besides other helpful chapters on the following subjects: How Microbes Are Made; The I Am in Its Kingdom; How Shall the Dead Be Raised? The Development of Divine Love; The Ministry of the Word; Ye Must Be Born Again; Obedience; The Church of Christ; The Lord's Body; New Thought; How Mental Healing Is Done; Sample Treatments; Six Days' Treatment.

¶ 268 pages; bound in green cloth, with gold top, \$1.50; in neat, green paper cover, 75 cents, post-paid.

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ADAM ERROR—CHRIST TRUTH

F. L. WALLIN



GOD is Spirit, Life, Substance, Absolute Principle. The Holy Trinity is Father in three attitudes of mind. Potentially man is the Holy Trinity; the Father in expression and manifestation.

Spirit in expression unites and combines these absolute principles in a universe of substance, and individualizes all of the absolute potentiality in an idea and image that has the capacity to express the perfection of the whole. The pattern could be no less, no greater, than the absolute Father. Hence the idea in expression is absolute principle reduced to the idea of the whole. This idea forms its own likeness and is the Lord God of Scripture; perfect image in expression, perfect likeness in manifestation. Dependent upon the absolute principle, related in and to the expression, we then have man in thought, idea and manifestation. It is thus that he creates and brings forth into the world of form.

With this understanding of the relation of man to God, we find that whatever blesses one blesses all, as Jesus showed with the loaves and fishes. Ego is mind and there is but one mind or intelligence. Being is all-inclusive, and you are included in Being. This scientific relation, when understood, destroys all errors of sense and supplies the truth of immortal man.

Then what of the seeming power that appears adverse in a world of perfection? God is omnipresent, then how could man have fallen? This is not only an interesting work of analysis, but its proper understanding involves all

of our happiness and well-being. That man had such a fall, or divergence from the law of his true manifestation, there exists no doubt. All nature is a mute and silent witness to the self-imposed conditions of limitation, and is bearing its burdens with man.

The manifesting or formative idea of Being derives its powers from its relations and dependencies, expression and principle, and reflects the derived perfection into the world as manifestation. The likeness of the within, of the Holy Trinity, was given to man with absolute freedom, like unto its related principle. But in order that the creation in the world of form be permanent and indestructible, ever expanding and ever ascending, the lower giving away to the higher, the law was that the formative likeness, the manifest man, should look within to the idea for guidance and instruction. The Scriptures inform us that as long as Adam followed this plan he walked and talked with God; that is, he communed in the silence with the idea and principles of his being, and made no mistakes.

Man's fall was in seeing life manifesting as species generation and dependent on seed and germination for propagation. Looking without into the world of form, he accepted the appearance as the true substance, dependent upon an inherent or secondary life possessing life and intelligence of its own and with the capacity to transmit and to produce life from itself. Thus in the plant world, manifestation is limited to species generation and the law of germination. Thus the idea of things as thoughts and ideas of Being was lost.

It was at this point in creation and the experience of Adam that the true principle of his being became obscured and the idea of himself crystallized, and the illumination from within to him no longer understood; so he began to clothe and name all ideas in the universe with his own nature and character. It was here that he imposed upon nature the same conditions that he imposed upon himself, and nature is therefore in appearance but the outpicturing of man's mind. All of the images or things that you see without

have their corresponding pictures within. Adam not only brought forth a counterfeit creation, but instituted false laws to govern with all the conditions and unjust things, and so the imperfect human concept sends for its own resemblance.

This conception of Adam of seed germination and a material universe, begot and produced in the world of appearance a beginning and an ending, and all of the conditions and temporal laws that seem so real in this universe of things. Adam's concepts involved man in sin, sickness and death. He affirmed a beginning and necessarily he included an ending. He limited generation to the likeness, without any dependence on the image or principle, and thus begat flesh and blood. That is, the likeness reproduces itself under the law of sensation and generation. The thought was conceived that it contained life within itself, and was capable of reproduction and propagation. Thus the power to resolve all forms into thoughts and to ascend as the *I Am* man back to principle, or the absolute, and to work in and through this principle in manifestation, was lost to Adam.

Then the Adam man began to experiment and he saw certain effects. Through the law of deduction, he began to trace the cause, and here was the birth of labor. He made many mistakes and involved these errors in his work to eliminate these mistakes. Then it was necessary that he have a standard of truth, so the principle of mathematics, with its ever ascending and expanding capacity from the unit to the all-inclusive, was given him that he might find his way back to his origin. Thus in the world of experience, or in the law of physics, are many grand and glorious truths and all that we see is not error and matter, but many beautiful and correct relations.

The jewels taken by the children of Israel from Egypt were the truths that had been demonstrated in the world of experience, and were necessary to the children of Israel in working back from the world of effect to that of absolute cause. Experience has shown that many conditions enter into the problem of life, and that these conditions or states of

consciousness make up largely our understanding of the working principles of Being.

The history of man shows all of his activities to have been mental, and the grandeur of his work and the marvelous things which he has accomplished with the simple unit of mathematics, related to its principle, through which he has ascended into the absolute. There are no limitations or barriers to this simple unit in its various combinations. Yet mental man has risen no higher in the racial consciousness than the basis of liquids and solids, and interpreting all substance and form by length, breadth and thickness, and all possibility and measurement by altitude, longitude and latitude, he has failed to see that things could be resolved into thoughts and reduced to ideas in the world of forms as well as in the principles of mathematics.

Adam fell when he failed to see that our state of existence is determined by consciousness; that we must become conscious of a truth or principle before we can use it, and that after we become conscious of a principle, that it becomes our very own and is fixed in a deeper consciousness, the subconscious. And in this great reservoir of the universe of mind lies all the truths and the mistakes of man's conscious relation to the world. The proper relation of this consciousness will constitute the difference between one who sees the possibility of sonship and the one who takes the next step and declares the Father, and thus under law of the true word, dissolves the crystallized state of his body and takes upon himself the likeness of the true image, the Christ body.

But to declare the Father understandingly is to be conscious of our oneness with him and the absolute unity of all things. This recognition must be apprehended before we can demonstrate the truth of eternal life. It is true that Christ placed himself in the God-head and declared that "He who hath seen me hath seen the Father." It is also true that he recognized the difference between understanding and declaration, for he said to his mother upon one occasion, "Mine hour is not yet come." In other words, while I know that I and my Father are one and that I am the Father in

manifestation, in order to safeguard and maintain the perfect balance and orderly sequence of the universe, it is necessary to understand the law and truth of Being, and to declare only the words of truth, that I, as Jesus Christ, make not the mistake of Adam, who declared the shadow to be the substance, but I must declare the true reality, the true word, that all false beliefs of the race consciousness be broken up and pass away and the true likeness appear. Thus I am the way, the truth and the life to all that follow me. This was putting on by Jesus the Christ mind, the Christ consciousness, and the Christ body, the Word through him becoming organically the true flesh.

And when this hour came Jesus could declare the expression and the manifestation consciously acting together, the within and the without in perfect unity. Then he knew that he who had seen the Christ had seen the Father; principle, expression and manifestation. The hour had come for the annunciation that from all time to eternity no one has seen the Father, but the Father hath declared himself. As Jesus Christ, the threefold attitudes of the Holy Trinity in expression and manifestation, individualized as Spirit, soul and body, are life, love and truth; the three attributes of Being manifesting in perfected man.

Ye are the gods of the Scripture, according to Jesus, and the Scripture does not lie. You are not what you seem—you have your place in this great plan of creation, and your work is to transform the idea of flesh and blood back into its true likeness, the perfect manifestation of the image within, and to demonstrate all ideas of the universe to be spiritual, to bring out the true spiritual likeness.

This flesh and blood idea, the body of generation that believes its origin to be in sensation, must give away for the glorious body of regeneration. "Ye must be born again"—born of the Spirit; that is, unfolded into true spiritual likeness.

You must see the truth as Mary saw it. She saw that the true body was in perfect likeness of the perfect image expressed by the Father. The perception of this truth brought forth the true likeness, the Christ body. Thus Jesus

was born lifted above the thought of sinful flesh into the realm of the true likeness, and his birth was more truly spiritual than any man since the day of Adam, and this enabled him to make the grand demonstration and become in truth the life and the way-shower for all time and eternity. A master Spirit; this is the true birthright, the inheritance of every man that cometh into the world.

This was what is called the miraculous conception, and has led to much controversy. Jesus was the child of regenerated generation; that is, his birth was in the order which all children should be born as the idea of the soul, pure spiritual beings without the limitation of man as the father, but that God is the Father, and that they are not subject to the mistakes and sins of the race. This thought or idea knows no man as father, does not recognize generation as the origin of life, but knows in this arrangement that the orderly balance of the universe is followed, that we are children of God and thus recognizes and appreciates that we are of one blood and that this blood is dependent and inter-dependent. Its true estate depends upon our recognition of the principle of Being. That sensation was born and has its origin in a false concept of generation and is of man, also that spiritual generation has its spiritual concept, and the beauty and purity of the relation of generation is in understanding that we are bringing forth the spiritual ideas of the world of expression into individual manifestation.

In bringing forth your Christ body your experience must be exactly the same as Mary's, as this lesson of the birth of our Savior is but a symbolic analogy of the experience that you must pass through. You must behold the perfection, the true image of your own Being, the Christ within, and through faith and understanding bring forth this perfect likeness and redeem the body flesh. And when the regeneration takes place, that is, the unreal in appearance gives way to this glorious reality, you will then rejoice with Mary in the birth of a new body; the work of redemption is complete and the threefold nature and character of Being has

become one with the thought of Being, God as individual self-consciousness, principle, idea, man.

The souls that have heretofore been on this plane of consciousness are seeking reincarnation for the purpose of manifesting the true likeness of the Christ body. Preparation is necessary to the fulfillment of this great purpose in God's plans, that each idea must express the whole; that is, the perfect image must express and manifest in its own perfect likeness, to the end that universal life individualize in self-consciousness as man.

The true image and likeness was obscured by a false concept and must be restored by a true concept, and there is no other way. In the recognition of the universal fatherhood of God and the brotherhood of man, all sense of sensation and passion will give way to the idea of true expression of the perfect body, the perfect likeness of the perfect image in the mind of the Father. This work will go on until "every knee shall bow" and "all shall know the Lord, from the least to the greatest."

Four hundred years before the birth of Christ men had begun to reject the savage idea of a barbarous, cruel, revengeful God. Plato, the great philosopher, said: "Our first principle is, that God must be represented as he is; not as the author of all things, but of good only. We will not suffer the poets to say that he is the steward of good and evil, or that he has two casks full of destinies—or that Athene and Zeus incited Pandarus to break the treaty; or that God caused the sufferings of Niobe, or of Pelops, or the Trojan war; or that he makes men sin when he wishes to destroy them." A great philosopher—lover of wisdom—was Plato. His wisdom was shown in his high idea of God, in a day when other men believed in an army of gods, one more vicious than the other. "This is our first and great principle—God is the author of good only."—*Chicago Examiner*.

And if you do good to *those doing good* to you, What thanks are due to you? *Sinners* even do the same.

THE TRUTH THAT FREES

ALICE E. HARRISON



IT IS written, "Ye shall know the Truth, and the Truth shall make you free."

There is a twofold comfort in that promise. First the assurance, "*Ye shall know*"—"When he, the Spirit of Truth, is come, he shall guide you into all Truth."

He shall guide us; we need not grope anxiously but follow in faith that guidance, step by step, knowing that the goal is Absolute Truth. Then the blessed result is—"and the Truth shall make you free."

We all long for freedom from bondage of one form or another; some are almost free, yet limited in some expression; so it must be that we do not yet know the whole Truth, which is to make us wholly free. Let us now silently claim the promise of Christ as we affirm, "The Truth *now* frees me from every limitation."

God is to each one only that which he can recognize. To some, God is Goodness only. We all know those who have filled their lives with good deeds, but who lack health, and the question is often asked why such good characters should suffer from physical limitations. Is it not because they have not recognized God as the health of his people? They have not learned that the omnipresent goodness is also omnipresent health.

To others God is Strength. Perhaps they do not think of strength as a Spirit Principle, but they make a God of strength and health. They believe it is for them and so they picture it forth. They have identified themselves with health and strength, yet perhaps they lack abundance.

Others relate themselves to wealth. They believe they are entitled to all that money can buy; that they need never work for a living. They know they are free to gratify their desires to have and to do; and so that is true for them because they have identified themselves with plenty. Yet per-

haps they fail to find satisfaction. Especially is this apt to be true of such, because of the race thought that money can gratify desires. They have looked to the external for satisfaction, instead of seeking it within from that Fountain that alone can give the water that quenches thirst.

Others are hungry for Love. They seek it without, and either starve because it is denied them from their companions, or else finding it, they see it turn, like the apples of Sodom, to ashes, because it is not first sought in that Infinite Love, yearning within for recognition.

God is the one source of *all* Good. "Every good and perfect gift cometh down from the Father of Light with whom is no variableness, neither shadow of turning." He never turns from us; he never limits us. No one limits me but myself. It is in the Spirit within we are to seek the good we long for. Over and over we are to practice putting our faith in the One Source of all Good. If doubts intrude, saying, "Such things are not for you," do not be discouraged. See those doubts as tests of faith and cling the closer to Principle. We must be loyal to the Spirit of Truth. Stand firm. Say, "My mind is centered in Divine Love which abundantly satisfies."

God's will for us is greater than anything we have yet dreamed of for ourselves. "No good thing will he withhold from them that walk uprightly"—that is, in the consciousness of Sonship and the Divine Inheritance. Someone says, "Trust God to the uttermost, as you would a lover who would move heaven and earth to bless you and set you free." No lover has such desire to bless or such power to set free as that Spirit of Truth in each one—the Comforter—whom the Master said should abide in us. Shall we not let him set us free? The Truth will demonstrate itself if we let it.

Let us consider some of the limitations from which we would be free.

Do we need freedom from physical limitations? What is the Truth that frees? God is my Father and I am his child. *I am* made in his Image and Likeness and as

such I can know only health when I fully identify myself with his Christ in me.

Use the law of praise for every faculty. Do not berate yourself for any physical shortcoming. Only the Good is true. We must keep our hearts centered on Truth. We must emphasize that which we would express. Dwell upon the Beauty of Holiness of the Christ. Meditate upon it. Say, "The Lord is the health of my countenance." Refuse to recognize weariness. Say, "I will to know only Health, Life and Strength." Look beyond the seeming to the goal of Perfection. Do not find excuses for yourself and try to explain the cause (as it seems to you) of any failure to measure up to the Truth of Being, but declare your freedom through Christ from the man-made laws of sin and sickness.

Do we need freedom from financial limitations? "Ye shall know the Truth and the Truth shall make you free."

What is this Truth that frees? God is my Father and I am his child. God is Substance, from which all that appears is formed. God is Good and provides only Good and all Good. God is Love and a loving Father wants his child to have every good thing. Then God does not deny me—his Love provides abundantly for my every need. Need means not just necessities, but needs for the fullest expression of my highest self. The Bank of Heaven will honor every draft of faith. "God's Providence is mine Inheritance," but we must each claim our own. Let us claim our own now while we meditate on this Truth:

"Divine Abundance is my constant supply. I am one with the Substance of Spirit. I give and receive freely, for the supply is inexhaustible."

Do we think our environment hampers us? What is the Truth that frees? God the Good is omnipresent, therefore my environment is God—Good alone. I bless it. I take my eyes off of appearances. I see only the Good.

When Peter started to walk the waves to Jesus, all was well till he saw the wind, then he began to sink. If he had kept his eyes on the Christ he could have reached him safely. In drawing a line from one point to another, we must keep

the eye on the goal if the line is to be straight. We must look for the lesson in that environment, for we cannot run away from conditions. They will change only when our attitude is right towards them; when we have overcome the inharmonious thoughts which related us to like conditions, and when we have sought and found harmony in its one source—the kingdom of heaven within.

Truth is everywhere present, always available. Let us image for ourselves the perfection of the Christ Mind in all its phases. Then whenever the manifestation does not measure up to that perfection let us seek and apply that truth which is all-sufficient and which knows no respect of persons. It only awaits our recognition and our faith to respond to every demand. It is through us that Truth is demonstrated. We are its avenues of expression.

Shall we not consecrate ourselves to the Absolute Truth of Being, that we may become perfect channels for the All-Good?

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage.”

INVOCATION

SAIDEE GERARD RUTHRAUFF

God of the wilderness and the desert places

Shine in the soul of me till it blossoms like the rose!

Shine in the heart of me! God of icy regions—

God of the flowers that sleep under winter snows!

God of the flowers that wake when Spring breathes on them

Breathe on the soul of me until it awakens too!

God of the whole great earth, live in the life of me!

Be thou the Heart, the Soul of whatsoe'er I do!

Think how many human ills can be antidoted by the magical, medicinal power of love! It is a solvent for selfishness and greed, a destroyer of hatred, envy and jealousy, of revenge, criminal intent, and a score of other mental and physical enemies.—*Selected.*

THE STRENGTH OF JOY

J. L. CHESNUTT

"The joy of the Lord is your strength."



AUL and Silas lay bound in the darkness of an inner cell in that Macedonian dungeon; their feet were made painfully fast in the stocks; their backs were lacerated and smarting from the many stripes received at the hands of their enemies.

Can you see in such conditions anything to cause them to sing, or to praise God? Hardly. Singing and praising do not correspond to the condition in which they were. The human is inclined to sing, and to praise God only when the condition or environment is so pleasant as to *induce* songs of praise; the human wants the pleasant conditions to come *first*; he will sing and praise God afterward—perhaps.

They sadly err who thus ignore the law of love and faith: to thus refrain from song or praise, while waiting for the good we wish, delays its coming, and so prolongs our grief.

But Paul and Silas *reversed* the human plan: they found some things *invisible* to sing about, and praise God for—the swift result was marvelous. Their feet were bound in the stocks; they sang, and their bonds were loosed. They were shut in the inner prison; they prayed and sang till every door was opened wide. Their backs were bleeding and smarting; they prayed, and sang their praise of God, though night was then its darkest, and lo! their *jailer* washed their stripes, and gave them food and drink and house! Spite had locked them in a dungeon; prayer and praise unlocked the doors, and when the morning light had come, the magistrates themselves, shorn of their pride and dignity, besought these prisoners to freely take full liberty.

But Paul and Silas sang no rag-time song, nor prayed a faithless prayer; they sang in praise of love divine, and

prayed in faith supreme. *This* joy and love and faith originate within that unseen realm—the kingdom of heaven within—where peace reigns undisturbed, though storms of strife and clouds of gloom obscure the outer realm. The prayer of faith, the song of praise, the word of power—these three—when spoken from that inner realm, will calm or quell all storms that threaten us in this, the outer realm. “Peace, be still!” the Master says; “Why be afraid?”—and wind and wave, or troubled mind grow calm again.

Why grieve o’er ills that error brings, or faint when evil wrongs us? Why mourn o’er our losses, or shun our crosses, or fear the “fiery trial”? For these we reap a hundredfold of good—we loose the hold of self, to grasp all things through Christ; some dross of self is thus removed, while love and faith grow pure and strong.

Seek not, then, the joy and peace that wait on outward things: but seek that inner peace that calms all outward storms; and seek that inner joy that sings in triumph, while the scenes of earth are changed; and seek that inner liberty that breaks all outer bonds, and opens wide the doors of opportunity; and seek that prayer of faith that views the unseen things, and moves with speed the things of earth, till fact and vision coincide.

When Paul had found this inner realm—this “heavenly place”—he stood serenely in its calm and said, though evil men assailed him and left him once for dead: “None of these things move me.” And you and I may stand serene upon this solid Rock—our God invisible—and we may say in faith and love: “God is my refuge and my strength, my present help in trouble; and though the earth should be removed I never more will fear. Beneath me are the Everlasting Arms, and Love divine is over all—no evil will I fear. Though transient things of earth may come or go, they move me not—I hold to none in self; there is no ‘loss,’ there is no ‘gain,’ for in my God all things are mine. He knows my every need, and ‘adds’ the good, prepared by Love divine for all who walk in Wisdom’s way; he giveth me richly all good to enjoy. I do all things, not of myself,

but through the Christ, whose Spirit dwells within. I look to him in faith and love—he doeth all things well; all things together work for good, moved by the Spirit's power. I ask of him the good I need—he quells my storms or calms my fears, and lends his easy yoke; he gives me light and strength, and prospers what I do. In quietness of self, and confidence in Christ, I find the Spirit's strength. I still the outer self, and know that Christ within is God. The Lord my God, he healeth me—he makes me whole. He is my Wisdom and my Life—in him I am complete. He ever lives—*abides*—in me, and I in him; and in his presence is fullness of joy! He hath put a new song in my heart."

COADJUTING

The Spirit holy to Truth, Love and Wisdom is "working in us, both to will and to do" God's will. We should respond to its promptings or inspirations by accepting them—by willing them and doing them—thus making them our own. We should learn to love this Spirit and its promptings, and delight in its law of love and wisdom, of joy and peace. We should *abide* in it, and let it and its thought abide in and dominate us—thus becoming one with it. As we learn thus to love it we begin to unify with it: it begins to enter *into* us, to permeate and fill us, and by this mutual unity there is made of the *two* a complete, normal *one*—"in Him are ye complete." As we learn to love the Christ-Spirit our ability to trust it increases; we not only believe in it, but *into* it, and thus the unification is completed or perfected by means of faith and love. When we have thus entered into it, and it into us, we become able to "ask *in its name*:" that is, in its Nature, as it prompts or inspires us, which is always in harmony with the Wisdom and Love of divine Understanding. And whatsoever we ask in his Name or Nature he will do—the Spirit cannot act contrary to its nature, for it is "holy" to Love and Wisdom. Merely to add to our prayers the phrase, "We ask it all in Jesus' name," is not really asking in his name; we must enter *into* his Name, Nature or Spirit, before we can think, speak or act *in* it: "If ye *abide* in me

and my words *abide* in you, ye shall ask what ye will and it shall be done unto you."

This unification, by means of loving, believing and doing, is the secret of the abiding presence of the Christ-Spirit; it is a partaking of the divine Nature, by regeneration and new birth. It gives us access to all the wealth of God—all that infinite Wisdom can design and infinite Love bestow.

"He that loveth is born of God"—"This is the love of God, that ye keep his commandments." Not mere sentiment, but love that acts with Wisdom. God has sent his Spirit as guide and helper: "This is the *work* of God, that ye believe on him whom he has sent"—"all things are possible to him that believeth." This is the "work" that makes all things possible.

"If our heart condemn us not, then have we confidence toward God, and receive whatsoever we ask." Wrong love in the heart leads to wrong thoughts, words and deeds, and so condemns us. Nothing less than *wise Love* in our heart can give us that confidence, or faith toward God, which brings from God "whatsoever we ask." When the love and wisdom inspired by the Spirit of Truth fill the heart and mind, it becomes possible and *natural* to do whatsoever we do, in word or deed, in the name of the Christ-Spirit, thus acting always in harmony with infinite Love and Wisdom. Then may we say: "I can do all things through Christ who strengtheneth me."

"All the world's a stage,
And all the men and women merely players;
They have their exists and their entrances;
And one man in his time plays many parts."
—*As You Like It*.

We make little actions grand by performing them with a great desire to please God; the merit of our services consisting not in the excellency of the works, but in the love which accompanies them.—*St. Francis of Sales*.

THE PRINCE OF PEACE

EDNA L. CARTER



JUST at this time the promises of universal peace are of intense interest. Isaiah discerned the coming of the times of restitution, and said of the people, "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore." This is but one of many assurances given by the Lord that peace shall yet reign throughout the whole earth.

All that the Spirit does works out in Divine Order, according to law. If we would aid in bringing peace to the world we must know something of the Divine Law through which peace comes. Often the prophets said, "They shall say, Peace, peace, when there is no peace." Merely saying the word is not sufficient. We must know why we say peace and be able to speak it in the name and authority of Jesus Christ, who is the Prince of Peace.

When Jesus ascended, the promise was made that he should come again. While he was with his disciples he taught them continually that he was coming to establish a kingdom of absolute righteousness and peace upon the earth. They did not understand him and few have ever understood him, but now his words speak with new force and meaning, and many people are giving their attention to the truth of his statements about the kingdom which he promised to set up in the earth. In spiritual understanding we know that Jesus did not go away. He, himself, said, "Lo, I am with you always." His ascension was a change in his consciousness and appearance that made him invisible to the eye of sense. His work preparatory to the establishment of his kingdom has been going on through all the years since his ascension. He has been calling out and preparing a people to reign with

him and help in bringing to the rest of the race the blessings of righteousness and peace.

His kingdom is a spiritual kingdom and is already complete and perfect in Spirit. The work to be done is the bringing forth of the kingdom into manifestation on the earth. To do this, a body of teachers, healers and helpers is required. The Christ kingdom, being spiritual, is built upon spiritual ideas—Life, Love, Substance, Intelligence, Power, Strength, Faith, Order, Judgment—all of the attributes or qualities of Divine Mind. These qualities are latent in the mind of man, as he is the offspring of Divine Mind. "The kingdom of God is within you." In spiritual regeneration all these qualities or faculties of mind are quickened and developed, and the kingdom of God comes into expression within the man. Under the law of mind this kingdom which is expressed within man comes into manifestation, and righteousness, which is the fruit of these Divine Ideas, becomes established in all that men think and do. Peace is an *effect*. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." We are wise then to expect permanent peace only as a result of the coming into manifestation in the earth of the Christ kingdom.

Before Jesus came, many prophets foretold his coming and described the glory of his kingdom. By this, and from what Jesus himself said, it is evident that there was to be a definite time when he should take to himself all power as Lord of this planet. Events indicate that that time has come and that he is now directing all things and restoring them to Divine Order. Those who have felt the power of the Spirit in regenerating and redeeming them from sin, know they have many experiences, that to the mortal mind appear contrary to the one perfect Law. The changes that go on in mind and body are not always comfortable, but those who have faith in the power of Spirit working in them know that they are being purified and cleansed and made new in mind and body. When they understand the power of the mind and thought, they are not surprised when some

of the old errors which have become fixed in consciousness break up and leave them somewhat out of harmony until they get a good hold on the Truth which is being established in place of the error. So we should not be surprised to find that in the Spirit's dealing with the race, similar conditions arise. We learn some lessons as individuals; we have other lessons to learn as families, and we have still others as a race. As we come out of personal consciousness, individual experiences in overcoming self will grow less and less and finally be altogether outgrown. As the family universal is recognized and the mortal family denied, hard lessons that were necessary to set men free from family pride and selfishness will be no longer needed. And as the Jesus Christ race is acknowledged and identification made with it, the errors of the Adam race can no longer work discord and destruction in consciousness. There are certain ideas the race has been holding in mind and building up in consciousness for thousands of years and these have to be worked out. Just as it is Love that gives us our individual cleansing, so it is Love that cleanses the race as a whole.

Sometimes we do not recognize an error or know what its results will be until its fruit appears. When a fruit is bitter, we learn not to sow that kind of seed anymore. For centuries certain ideas of patriotism have interfered with the establishment on the earth of the truth, that all are one in Christ; that there is one universal family. Associated with the belief in separateness are many other limitations of self. Out of them all has developed the war spirit. Preparations for war have been going on daily, and the nations have taught war to their children. Instruments of destruction have been invented and all the ingenuity of man has been exercised to devise means and methods of slaying his fellow man.

Knowing as we do the power of thought, we can see that what is happening in Europe today comes about through law. It is no accident, nor the cruel will of an arbitrary God that is blighting the land with war, but man's own choice. He is reaping the fruit of his thoughts of selfishness

and destruction. Instead of feeling that the outcome will be decided by chance, or by the wisdom and strategy and power of man, we should look back of all that just as we look back of all our own individual experiences and see the Lord of Love overruling in the affairs of the people he came to redeem. They have refused to hear him and to heed his teachings about love and peace. When they see the fruit of their folly they will be more ready to listen to the law of Universal Love.

Men may clash and everything appear to be going to destruction, but with the promises of the glorious reign of the Prince of Peace in our minds we may be quiet and peaceful in the face of it all, knowing that error is only destroying itself. The conflict must necessarily be short. "Except the Lord has shortened these days, no flesh shall be saved."

Many promises of protection and safety have been given for the encouragement of the Lord's people at this time. Jesus said, "Not a hair of your head shall perish." All who are familiar with the Scriptures will recall many assurances of safety for those who trust in their God. Those in understanding will, of course, not take sides in the fighting. To do so would be to place themselves at one with the destructive thought currents that are at work. Better it is to see the good, that is, to know that the work being accomplished through this struggle is a breaking up of old conditions preparatory to the establishment of the New Order under the reign of the Prince of Peace.

ALL SUFFICIENCY IN ALL THINGS

I *know* that it is my Father's will that I have all sufficiency in all things, and thus I constantly give thanks for the unlimited abundance of all good that is showered upon me now and here.

It is the singleness of motive, not of action, that makes the true simplicity of life.—*Phillips Brooks*.

THE NARROW WAY



THE most selfish and worldly are seeking to "see life," as they call it. "Seeing life," means to them, the gratification of various forms of lust, "The lust of the flesh, the lust of the eyes, and the vainglory of life." But the end of these things is death, for "he that soweth unto his own flesh, shall out of his flesh reap corruption."

If we *live* after the flesh, we shall *die*; but if by the Spirit we *make to die* (put to death) the *doings* of the body, we shall *live*. So then, they that seek death find life, and they that seek for life (apart from God) find death.

This is not the mistake of the worldling alone, however, but even of the professed believer. For, as Thomas A Kempis says, "There are many believers, but few disciples." And what constitutes the difference between believers and disciples? "If any man willeth to come after me," saith Jesus, "and hateth not his own soul, he cannot be my disciple. For he that seeketh to save his soul [life] shall lose it, but he that loses his soul for my sake shall preserve it," shall keep it unto life eternal.

"Narrow is the way that leads to life, and few there be that find it." During the earthly lifetime of Jesus, it is said, that "many believed on him," but he did not believe on them; he did not entrust himself to them, "for he knew what was in man;" he saw that they were not willing to pay the price. And if that was true in that day, when it was dangerous to acknowledge him, how much more true it is today, when Religion, as Bunyan said, "walks in the sun, in silver slippers." Outward circumstances have greatly changed since then, but the eternal law does not change; the requirement of the law of Christ, the conditions of disciple, are just the same today as when he first laid them down. "And they that are of Christ Jesus [therefore] have crucified the flesh with the passions and lusts thereof."

There are some today, and, thank God, an increasing

number, who have entirely renounced the lust of the flesh, and have become dead to it; becoming eunuchs (single-bedders) for the kingdom of heaven's sake. They have entirely renounced the life of generation in order that they might follow Christ "in the regeneration." And not only are they dead to the lust of the flesh, but also to the lust of the eyes, and the vainglory of life. The riches and honor of this world have lost all charm for them. They neither long for its favors nor fear its frowns, for they are crucified to the world, through the cross of Christ; "always bearing about in their bodies the dying of the Lord Jesus, that the life also of Jesus may be manifested in their mortal bodies."

The blessed Lord Jesus himself also put this death of self as the essential condition of fruitfulness, for "except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it beareth much fruit." There is no true follower of the Lamb (*slain* from the foundation of the world), who is not brought, sooner or later, face to face with this death of experience. Some have recognized the moment of passing over—like George Muller of Bristol (who was renowned throughout the world for his faith), who testifies: "There came a time when I died; died to the likes and dislikes of George Muller; to the praise of my friend; to the blame of my enemies, and studied only to show myself a workman approved unto God."

The trouble with most of us is, that we will not look death in the face. We refuse to follow our Master to Calvary. We hide our faces from the shame and spitting. We are too ready to take Peter's advice to pity ourselves, and we "shrink back" like the patient from the surgeon's knife, instead of quitting ourselves like men. Hence the reason why so many saints have suffered excruciating physical agonies, which might have been avoided. It is not the will of our Father—that "many among [us] should be weak and sickly," and that "not a few sleep," but we compel him to take these extreme measures for our good; and after all we go a long way round, and instead of entering the land of

corn and wine and oil at Kadesh-Barnea, we turn back and spend forty years in the wilderness.

It is better at once to go through the the eye of the needle, and walk along the edge of the razor; to enter into life, through the narrow wicket-gate of death to self, for then shall we suddenly find ourselves in a "land of broad rivers and streams," where we shall see the King in his beauty. For though the way may be narrow, it is straight; though it may be "straitened," it leads to the Land of Beulah—to the "days of heaven upon earth."—*Henry Proctor, in "Bible Review."*

FROM GLOOM TO SUNLIGHT

F. E. PLUMSTEAD

I sat with my hands both folded
In misery and in gloom,
And the darkening shadows gathered
Thickly about my room;
My heart was sore with a longing,
With a pain I could not tell;
I could find no balm for my healing,
No sweet refreshing well.
My heart was bowed with sadness,
I heard no footsteps fall,
Yet among those deep black shadows
The Lord had come to call.
Now my heart is filled with a gladness,
With a joy no words can say,
For the Lord of life and love has come
To live in my heart all day.
Now I roam in the heavenly pastures
And drink from the well Divine;
My food is the heavenly manna,
And water the heavenly wine.
I sing in the beautiful chorus
That is sung by the ransomed above;
I greet in the sunlit morning
The sweetest message of Love.

TWO VOICES

H. M. D.

The Voice of Being

Be reverently still in the Spirit of God and I will show you the way of the Christ.

Be reverently still in the Spirit of Life and I will show you the way to Health.

Be reverently still in the Spirit of Infinite Love and I will show you the way to banish fear.

Be reverently still in the Spirit of Divine Mind and I will show you the way to Harmony.

Be reverently still in the Spirit of the Creator and I will show you the way to a Pure Heart.

Be reverently still in Spiritual Substance and I will open the way to Realization.

Be reverently still in the Spirit of Absolute Cause and I will show you *Man*, its Perfect Expression.

The Voice of Man

I Am reverently still in the Spirit of God and know the way of the Christ.

I Am reverently still in the Spirit of Life and know the way to Health.

I Am reverently still in the Spirit of Infinite Love and know the way to banish fear.

I Am reverently still in the Spirit of Divine Mind and know the way to Mental Harmony.

I Am reverently still in the Spirit of the Creator and know the way to a Pure Heart.

I Am reverently still in Spiritual Substance and know the way to Realization.

I Am reverently still in the Spirit of Absolute Cause and know the Real man, its Perfect Expression.

Man am I grown, a man's work must I do.

Follow the deer? Follow the Christ the King.

Live pure, speak true, right wrong, follow the King.

—Tennyson.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

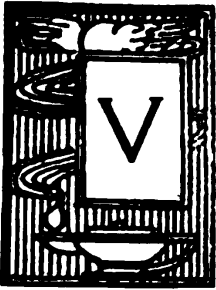
This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School
Dept., 913-925 Tracy Ave., Kansas City, Mo.

KNOWING GOD



VERY much of the Truth literature of the day emphasizes the fact that in order to demonstrate our Divine perfection, we must overcome errors. This is true, but there is something that lies still back of that. There are many things necessary to demonstrate, but the greatest need, which includes all others, is that we know God. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

To know God means that we should have the right idea of him, and live, move and have our being in conscious unity with him. The most important work that man can do is to give himself to the study of God, because upon his idea of God rests his whole life structure. Every man is like that which he worships.

Not long ago a newspaper article described God according to some of the popular concepts of him. One of the illustrations in the article was a picture of an old man with a long white beard, sitting on the top of a globe holding his hands out into space. Probably this represents just what many people see in their minds when they think of God. But this and every other concept is put away when we take Jesus' true word concerning the Father. He said, "God is Spirit." If we enter consciously into this truth it will do away with all limitations we place upon our idea of God. Spirit is omnipresent. The old man with the white beard could not be the All-Pervading Goodness, Life, Wisdom and Power that God is in reality. We cannot have the righteousness which makes possible eternal life until we have the right idea of God. If to us he is a big man who rules us arbitrarily, we will always be in terror of him, and this will interfere seriously with our expression along all lines. So long as he seems separated and far removed, we can never enter into that life, love and power which are necessary to round us out in perfection.

We may take any limited idea of God and by comparing it with the Truth as Jesus taught it, we can see that while we hold such an idea we cannot demonstrate life and power. When efforts to prove the Truth of Being do not seem to be working out satisfactorily, look into your ideas and thoughts concerning God, and see if they are in any way limited. If God seems far away and you think that only the telescope can reveal his greatness, you have only to consider that the microscope tells no less of his wisdom and power. This will help you to see him in all the details of your life. Think of him as present in your body; see every cell showing forth the glory of his perfection.

If you follow out this suggestion you will begin to see God everywhere; his omnipresence will have a new meaning for you. As you go on in the true understanding of God, his order and harmony will be more and more manifest in your mind, your body, and in your whole world.

GOD HEALS AND SAVES TO THE UTTERMOST

"For God speaketh once, yea twice, yet man perceiveth it not.

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

"Then he openeth the ears of men, and sealeth their instruction.

"That he may withdraw man from his purpose, and hide pride from man.

"He keepeth back his soul from the pit, and his life from perishing by the sword.

"He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

"So that his life abhorreth bread, and his soul dainty meat.

"His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

"Yea, his soul draweth near unto the grave, and his life to the destroyers.

"If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

"Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

"His flesh shall be fresher than a child's: he shall return to the days of his youth:

"He shall pray unto God, and he will be favorable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

"He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;

"He will deliver his soul from going into the pit, and his life shall see the light.

"Lo, all these things worketh God oftentimes with man,

"To bring back his soul from the pit, to be enlightened with the light of the living."

The above extract from the book of Job is an encouragement to those who have been called upon to pray for the healing of persons who, according to appearances, have no hope.

The true healer is a "messenger," "an interpreter, one among a thousand, to shew unto man his uprightness." It is sometimes thought that a healer's duty is to point out errors, but according to this statement his work is to help man realize his innate righteousness. Experience proves that if the mind is fixed upon evil and is looking about for error, it does not respond to the word of healing. If the sinful consciousness is denied entirely, and the Allness of Spirit recognized, then the gracious healing power of God enters into consciousness and delivers the man from going down into the pit, or grave. The first move in gaining freedom from sin is to confess that it has been believed in and practiced, and found altogether unprofitable. Then the righteousness and goodness in which man was created by God should be declared by the faithful messenger.

The conditions described in this bit of Scripture are such as would make doubts and fears in the mind of one who had but little faith; and yet the promise is that the pa-

tient's "flesh shall be fresher than a child's: he shall return to the days of his youth." Such cases of healing are not rare occurrences or peculiar miracles. "All these things worketh God *oftentimes* with man."

THE FRUITS OF SPIRITUAL INSTRUCTION

A Letter from a Student

Lesson Four, Part One, especially has been such a help, as it has revealed to me the explanation of so many demonstrations and so many questionings concerning the change that is gradually taking place in my body.

Lately I have been awakened to the consciousness of a very decided changing, not only in the shape and size of my body, but the utter disappearance of certain conditions and ailments. My corns and ingrowing toe nails have entirely disappeared, with no effort or treatment except to realize their unreality and affirm the One Substance when my attention was called to them. Recently five ugly growths on my fingers, which appeared a few months ago, disappeared by simply holding the thought of the One Pure Substance, and affirming and realizing "any tree not planted by my Father must be rooted up." One thing which attracts my attention, and others, is that I am gaining in flesh, in roundness, and yet eat very, very little; no meat—thanks to your instructions—which makes me think of Daniel. I knew it was in some way the forming of the Christ Body, and this blessed lesson has made it clear to me; and some other points explained in regard to the "peculiar people" have cleared up my peculiarities and set my mind at rest. For some years I have been in the wilderness on this point, but every effort to do and be contrary to my desire or inclination has re-acted in some way; that is, in a deeper conviction that for some reason I was different from the world. Now I know why, and this question which has rankled in my mind so long, and caused me grief because of worldly criticism, is answered. How I thank God. It would be impossible to tell of all the changes in mind and body and

affairs I have received since that first dear little UNITY fell into my hands at the darkest hour of my life.

In a way I seemed to know the Truth of all in these lessons, could feel it and tell it, having read and meditated so much, but the deep concentration upon specific points, is the utter clearing away of all doubts and wonderings. How many years of floundering around and useless striving might be saved seekers of the Truth if they would take up the systematic study of this precious course.

I felt I wanted to write this to you that you might know your Word is being manifested in me—whom you have never seen, and if so, how many millions you are blessing. Surely you are the Sons of God—the “called out” ones.—*Mrs. J. E. A.*

We asked this student for permission to print her letter, and her reply was as follows:

Yours at hand with request to publish my letter in UNITY and in the form of leaflet. If you deem it suitable for such consideration I am pleased to consent to it, being only too willing to be a witness for the Truth, to which I owe more than my life. The least that I can do is to herald the glad tidings, and I deeply appreciate the privilege of your request.

The magnitude of good that I have received is impossible to express, and the letter contains only a hint, as none of the greater demonstrations of mind, body and affairs are mentioned.

Mine was a serious case in more ways than one, and I have been healed of many things, among them, saved from an operation. But the physical healing has paled into insignificance in the light of the consciousness of the Indwelling Christ.—*Mrs. J. E. A.*

QUESTIONS

Why does a reaction sometimes follow a period of spiritual exaltation?

“Ask and ye shall receive.” What is it to receive?

What is the meaning of “I am the way, the truth, and the life”?

THE LORD'S PRAYER

Our father which art in heaven.

Thou only! Omniscience! Omnipotence! Omnipresent One! Our Father-Mother God, in whom we live and move and have our being.

Hallowed be thy name.

Ever-blessed and eternal One.

Thy kingdom come.

Thy kingdom is within us; thy Presence quickens us.

Thy will be done on earth, as it is in heaven.

Not our will but thine be done, our Father, on earth as in heaven, in body as in mind.

Give us this day our daily bread.

Feed us with thy every word; thy Word is Truth.

And forgive us our debts, as we forgive our debtors.

Let thy Love and Wisdom be established in our hearts, that we may forgive others, even that we may be forgiven.

And lead us not into temptation, but deliver us from evil.

Thy ever-presence shields us from temptation, and thy tender Love delivers us from all our fears.

For thine is the kingdom, and the power, and the glory forever.

For the kingdom is thine only, our Father, and all the might, majesty, dominion and power belong to thee alone, thou great and only All-in-all, and to thee be all the glory, and honor, and praise—here—and now—and forever.

ANSWERS TO QUESTIONS

What is the difference between telepathy or thought-transference, and thought omnipresence?

Exchange of thought between people without wires or other visible means of transmission is called telepathy or thought-transference. This method of communication implies separation, space and other such material concepts of mortal thinking. In the All-Presence of Spirit there is a consciousness of unity that annuls all separation, time and

space. All who rise into this consciousness of Spirit are in an eternal unity, and their communion is instantaneous and unobstructed by even a concept of personality or locality. In the omnipresence of the One Mind man demonstrates the omnipresence of his own being. In this realization, thoughts do not have to be "sent." That which is eternal and true is everywhere and always present, just as the principle of mathematics is everywhere present. The practice of telepathy comes from the belief in God as a personality. The understanding of God as Principle lifts one into spiritual unity and natural communion through ideas with all people who are in spiritual understanding.

How is it true that salvation is a free gift of grace through Jesus Christ and yet is our birthright?

The first chapter of Genesis, describing the creation of man, says that he was made in the image and likeness of God. His birthright, therefore, is the perfect mind and character of his Father. This, of course, includes free will. The man who was created perfect was the ideal man, formed and held in the mind of God as his idea of a perfect man. This Divine Idea had to be worked out in a manifest man, and in this process some of the factors lost sight of the ideal and became entangled with and limited in consciousness. Jesus came and by a certain redemptive work made it possible for man to come again into conscious possession of his God-given powers; or, in other words, of his birthright. The work which Jesus did came from the love and grace of God and not because of any merit on man's part. Therefore, salvation, which is the restitution of spiritual birthright, is a free gift of grace.

What is involved in true consecration to God?

Consecration to God means the giving up of one's whole self to God. If one grows in the Truth, his idea of consecration enlarges and he finds that fulfilling the covenant with God means more than he knew when he chose the consecrated life. At first he merely sees that the general

trend of his life must be toward righteousness; but if he holds steadily to the idea of consecration, he will find it entering more and more into the details of living. Gradually the whole consciousness becomes filled with Spirit and transformed by the Truth.

All the Old Testament sacrifices foreshadow the coming of the full redemption of man. Paul says, "Present your bodies a living sacrifice." The body cannot be redeemed until it is consecrated to God, and all its functions are set to work under the Divine Law. An understanding of mind, the laws of mind and the processes of thinking, together with the knowledge of the fact that the whole man is to be redeemed here and now, puts the matter of consecration in its highest. The body is made and sustained by thought. Its character is like the thought that makes it. Every thought has in it substance and life. When the mind of man is in conscious union with Divine Mind, his thoughts are alive with spiritual life and substance and they build into the body the life and substance of Spirit. In this way the body is to be redeemed. So in the matter of consecration; it must come to this, that we give to God the substance of our every thought. When we are thinking any kind of limited, personal thoughts, we are giving our substance to self instead of God, and are building up the personal man. When we have consecrated ourselves to God, the substance of every thought should be given to him for the nourishment and forming of the living Christ within us.

What has vegetarianism to do with the demonstration of eternal life?

All thoughts are either constructive or destructive. Every constructive thought that man has tends to life, and every destructive thought has a disintegrating effect. Those who kill to eat are keeping active in their consciousness the thought of destruction, and as every thought is a seed which brings forth after its kind, the result of destructive thought must necessarily be death. All who would demonstrate eternal life, if they have any understanding of mind and its

laws, must see that all their thinking should be constructive. If anyone feels that he is not laying himself liable because he does not kill the flesh which he eats, he has only to remember that he has made the demand, and that he is responsible when some other man kills. "It is good neither to eat flesh, nor drink wine, nor to do anything whereby thy brother stumbleth."—Romans 14:21.

BIBLE STUDY

Cain and Abel

The story of Cain and Abel is an allegory of the movement of certain departments of the soul. Cain means *possessor*. This refers directly to that part of human consciousness that strives to acquire and possess. Cain was a tiller of the soil, which places him in the earthly domain. Abel means *breath*, which places him in the air or mental realm. These two are brothers, that is, closely related in consciousness. Abel does not represent the spiritual mind, but the mentality that controls the animal functions—he was a sheep raiser. In the Hindoo metaphysics, Abel would be termed the Animal Soul and Cain the Physical Body. Paul would call Abel the Creature and Cain the Flesh.

Making sacrifices unto the Lord is symbolical of a refining process which is constantly going on in consciousness. Every thought and act of man sets free an energy that gravitates to its appointed place in the various realms of mind and body. The Lord is the one Universal Mind which is the receptacle of all and receives all. If you have a thought of love and good will, you set free invisible emanations that are impregnated with those ideas. These ascend to a higher realm and form part of your spiritual soul, and at the same time relate you to the Lord, who is the presiding Oversoul of the Race. This is the inner meaning of offering sacrifices unto the Lord. Everything in Nature is going through this refining process, and there is a constant ascension of substance to mind, and mind to Spirit. We are taught that a period will finally come where the whole universe will be resolved back into its original essence in God.

The thoughts of the mind are nearer to Spirit than the emanations of the body, hence the offering of Abel was more acceptable unto the Lord than Cain's. The killing out by the body-selfishness of all human sympathy and love, is the slaying of Abel by Cain. When the body demands possession of all the resources of mind and soul and reduces existence to mere material living, it has slain Abel, and his blood, or life, continually cries from the earthly consciousness unto the Lord for expression.

When the selfishness of the body has killed out the finer impulses of the soul, and reduced to material existence all the higher aspirations, there is no longer pleasure in living. Without the soul the body is a machine, with but little sensation and no progress. Cain thus tills the ground, but it yields unto him no strength.

The body feels its degradation, and those who get into this degenerate condition are usually miserable. Cain's punishment is great, and he fears the vengeance of the other faculties condemning the body for its impotency. But the Lord, or Divine Law, has fixed a limit to this, and we are warned not to destroy the body, no matter how great its sins. The mark set upon Cain to keep him from being slain, is the consciousness of his Divine origin. No matter how deep in transgressions the body may be, it still bears the stamp of God, and it can never be killed out entirely.

QUESTIONS ON THE BIBLE LESSON

[These questions are for the help of the student in the preparation of his lesson. Answers are not to be sent to us.]

What is the meaning of Cain?

What does Cain represent in man's consciousness?

What does Abel mean?

What does he symbolize?

What is the meaning of making sacrifices unto the Lord?

Why was Abel's offering more acceptable than Cain's?

What was Cain's punishment?

What is the mark of Cain?

TEMPLE TALK EXTRACTS

CHARLES FILLMORE

[These Stenographic Extracts were made from talks given by Charles Fillmore, in Unity Auditorium, Kansas City.]

In the Old Testament, II Kings 4:1-7 is a Prosperity Treatment.

A "widow" is one who has lost sight of God support. The Divine Idea of God our Resource is our support.

The two children represent the bondage of thought of debt.

Elisha is Divine Understanding and Power.

The "house" is consciousness. The "pot of oil" is faith in Spiritual Substance.

The "neighbors" are external states of mind and their "empty vessels" are thoughts of lack.

To "go in and shut the door" is to enter the inner consciousness. Then with words and statements of God's abundance pour full all the seeming places of lack. Each "vessel," or need, is to be in thought filled with the consciousness of *Spirit Abundance*.

In conclusion affirm that every obligation is met and a surplus remains equal to all needs.

This is all to be done in the *mind*, every step being carried forward in the imagination exactly as if it were occurring in the without. Then hold to the Divine Law of fulfillment. "Having done all, *stand*."

You may not be able to fill all the vessels with oil at the first attempt, but your faith will increase day by day.

Keep right at the problem until you prove it.

Do not let a single empty thought exist in your mind, but fill them all with words of *plenty! plenty!*

If your pocketbook is empty, fill it with a thought like this: "I pour into you the bounty of God, my Father, who supplies all my wants."

If your rooms are empty, say: "I deny this appearance—let prosperity be manifest in you."

If you want to open up new avenues of work, say: "The Spirit of Prosperity is now active in me and in all my affairs, and I am successful in all my undertakings."

Be just and honest in all your ways. Do not try to get something for nothing, but give value received for everything.

Never think of yourself as poor or needy, nor talk about "hard times" and the necessity of economy.

Do not think how little you have, but how much. Associate with people who are holding prosperous thoughts and cultivate the optimistic side of every question.

Take things by the smooth handle. Look on the bright side.

Trust the goodness and power of God to right every wrong, and help to make the Divine Law operative in the world by declaring your faith in it. "Let your light shine."

"Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

* * * *

Mind has two broad aspects, the formless and the formed. In its formless aspect it is a unity; in its formed, it is a diversity. It might be compared in its first aspect to vapor, and in its second as that same vapor precipitated into crystals of snow. In the vapor aspect there is a homogeneous whole; in the snow each little crystal has form and character peculiarly its own. Raise these inanimate crystals to the plane of thought and free-will, and you have the formed mind of humanity. So each individual has his formless and formed mind, and they seem in the present race consciousness to be "at enmity one against the other." In Scripture these are referred to as Jew and Gentile.

Although we may intellectually reason out the unity of mind as an abstract truth, the evidences of diversity in the realm of forms is so palpable as to make us pause. It may be that there are laws of mind manifestation deeper than the intellect can probe. Paul says there was a "middle wall of

partition" between these two, and that Jesus Christ abolished in his own flesh this enmity and created "one new man," thus making the atonement, or at-one-ment, between the formless and the formed mind for the whole race.

Mind is very tenacious of its formed state of consciousness, and this was a tremendous undertaking. It was virtually putting out life on one plane of consciousness and kindling it on another. If you can imagine what it would be to put out, through sheer will force, the life in every cell in your organism and introduce there another and higher current of energy, you can in a measure conceive what Jesus went through. He compares this dying and resurrecting to grains of wheat that fall into the ground and bring forth "much fruit."

"If any man serve me, let him follow me; and where I am there shall also my servant be." The way has been opened for each one of us, and we have but to study the inner life and follow the steps of Jesus to finally arrive at the same place in consciousness that he did. Begin at once to "die daily." Let the old personality, with its little world of temporal thoughts and things, fall into the grave and die. Pride in the things of this world, and the strife to be recognized in authority, is a prominent characteristic of the Gentile mind. Are you striving for your rights in this world of shadows? Then you are Gentile, and you are evidently not seeking Jesus. The thoughts that are seeking Jesus are those that are ready and willing to let go of temporal things that they may lay hold on eternal.

There will be struggles in this giving up of the ambitious Gentile. He it is who cries out, "Father, save me from this hour." "But for this cause came I unto this hour." In the transition from one plane of consciousness to another there are periods where all seems lost, and the soul cries out, "Save me!" But the Father is always there ready to glorify his name, which is *I Am* (see Ex. 3:14), in the midst of that eternal harmony, or heaven, at the center of our being. When we call upon this Mighty One, and it answers, the multitude of confused thoughts may not clearly

get the message ("some said it thundered"), but the inner convictions will come to you that the Voice has gone forth for the sake of those outer thoughts.

"And I, if I be lifted up from the earth, will draw all men unto myself. But this he said signifying by what manner of death he should die." This clearly indicates that this lifting up of the *I* from the earth is not death at all, but after another "manner" entirely; it is glorification. It seems to sense consciousness to be death, but to the inner current of life and intelligence it is the fulfillment of that promise of the Father, "I have both glorified it, and will glorify it again."

* * * *

To attain that state of consciousness termed the "Kingdom of Heaven" requires not only watchfulness but industry and courage. We should watch lest the spiritual life be starved out through neglect and indifference. The virgins fell asleep and when the bridegroom came they had no oil in their lamps and could not see him. We cannot be indifferent to the One Life Omnipresent, from which we draw all vitality, and expect to realize the glow of the Spirit in the same fullness as those who have practiced its presence. God does not give us life in the sense of pressing it upon us whether we will or not. The God-Life is an omnipresent principle which must be appropriated by the ego and made a part of its consciousness. We must practice daily the mental acknowledgment of this Omnipresent Life and joyously claim it in word and act. A letter received from a student says, "Nothing has helped me so much to regain my health as the statement you gave me to hold, 'I am filled and thrilled with thy Infinite Life.'"

* * * *

"Talents" are spiritual gifts—life, love, truth, substance, intelligence, faith, power, judgment, will; in fact, every inherent attribute of man's being has its root in God. All the gifts of the Spirit are to be used to our fullest capacity. The confident ones use that which is given them and meet with the commendation of the Law, or Lord, and are let into greater possibilities, "Enter thou into the joy of

thy lord." The "joy of thy lord" is the consciousness of having done the very best we know how.

The too cautious one burys his talent through fear that he will not meet the requirements of the law, which he discerns is very exact. In his caution he does nothing, and meets with condemnation in consequence. The world is full of people who have the one talent they are afraid to use because it seems so insignificant. The fact is that the one includes all the others, and he who boldly launches out into the activity of spiritual gifts with a single perception of truth soon finds that there is a steady increase, and in due season he enters into the "joy of thy lord."

Industry, activity, boldness, should be the motto of those who lack confidence in their ability to do things spiritually. Cultivate your spiritual nature with the same industry that you do your art or music or business. Be bold and fearless in making the highest claims for yourself as a spiritual being.

Too cautious metaphysicians say, "Be careful of high statements, because you will have to prove your words, and it may be hard on you." These are the slothful servants who are fearful and spiritually lazy, and who accuse the Lord of hardness—"I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." The reply of the Lord is according to the law of manifestation, from the formless in being to the formed in man—"Thou oughtest therefore to have put my money to the exchangers." Man sows, or makes manifest God. The crop is a perfected humanity, which is finally gathered back unto the Father. Thus God reaps where he has not sown, but man gets the credit of activity, work well done, and is made "ruler over many things."

Give, and it will be given to you; good measure, pressed down, shaken together, and overflowing, will be given into your lap. For by the same measure with which you measure, it will be dispensed to you again.—*From the Emphatic Diaglott.*

IMAGINATION PLAYS



WISH to bring to your attention something suggested to me by my own experiences, namely, the need of great watchfulness on the part of the parents in regard to the "imagination plays" of their children. All children love to "make-believe," and will often play house by the hour, taking turns impersonating papa, mamma and the baby, or playing school, enacting with great zest the characters of teachers and pupils. This is all good, innocent fun, and may prove a useful object-lesson to the parents, for they are sure to see their own methods of government reflected in the plays of their children. But when the children begin to play that one child is sick, another is the doctor and another the nurse, I think it is unwise for the parents to allow this to continue. This kind of play becomes especially unwholesome if your children play with other children who know nothing of the Truth, and who are accustomed to hear all the symptoms and details of sickness discussed in the family circle. Such children will inevitably reproduce these wrong thoughts in their play, unless they are corrected and shown a better way. The imagination is a powerful faculty, and wrong mental pictures, if persisted in, may produce far more evil fruit than we have dreamed of. The old adage applies here, "An ounce of prevention is better than a pound of cure."

Several years ago, a very dear friend of mine who was suffering from a complication of difficulties, applied to the Unity Society for help. Her improvement was very, very slow and she said to me, "I think the reason I seem to improve so slowly is because of the vivid picture of disease and death with which my subconscious mind is filled. My father was a frontier Methodist preacher, and as he served a large district, he was called upon to officiate at a great many funerals. It was considered part of my mother's duty to attend every funeral, and as she had no one with whom to

leave me, she took me along. She little realized what a profound impression these sorrowful scenes made upon my childish mind. From the time I was four years old, my favorite amusement was to play that my doll was sick, and I took turns playing the role of the doctor, nurse and mother. Nearly always I played that my dolly died because I wanted to have a funeral. I would hunt up a box, put my dolly into it, dig a hole in the garden and bury her. Then I would preach the funeral sermon with many gestures and a mournful voice. In a day or two I would dig up the dolly and play the whole thing over again. I was always a weak, sickly child, and when I grew to womanhood I resolved to study medicine to find out what was the matter with me. The mental pictures which I received in the clinic and the dissecting room only made a bad matter worse. Thank God, he has now shown me the true way to health! But is it any wonder that it takes a long time for the Truth to set me free?"

My friend told me this story long before I had any children, but I have never forgotten its lessons. As a result, I have never taken either of my children to a funeral nor allowed them to play that they or their dollies were sick. I consider playing burglars or robbers equally unwholesome, and have led my children from these wrong thoughts by telling them the simplified story of Jean Val Jean as you will find it in *August Wisdom*.—*Florence P. Raab*.

The constant contemplation of the success thought, the thought of prosperity, of abundance as one's birthright, the claiming of all the good things of the world as ours by right, because we are part of the great creative principle of all things, because we are heirs of all that is good in the universe, will so change our mental attitude toward life that we will begin to be prosperous and failure will be impossible. The health thought, the constant affirmation of physical vigor, strength and power, and great vitality, as the right of all the children of God, will tend to bring us into the realization of perfect physical harmony.—*Selected*.

SUNDAY LESSONS

SUNDAY, SEPTEMBER 20

MARTYRDOM

Scripture Text—Acts 7:54-8:2

54. Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55. But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;

58. And they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.

59. And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

1. And Saul was consenting unto his death. And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2. And devout men buried Stephen, and made great lamentation over him.

SILENT PRAYER: *I am a living demonstration of the Truth.*

This lesson is a continuation of the preceding one, showing the further effects of that zeal of the mind which backs up its doctrine with long quotations from Scripture, and vehement disputations on doctrinal points. Chapter seven is nearly all taken up with a review by Stephen of the history of the Hebrew race from Adam to Jesus. The culminating point of the argument, which greatly incensed the Jews, was that Jesus was the Messiah.

When man is illuminated by the Holy Spirit he discerns that the Hebrew Scripture contains in symbols a history of the soul, giving in detail the movements of the consciousness from the Adam to the Jesus Christ state. If one is not careful, there will be a strong tendency of the mind to attribute to these Scriptures all authority. Thus the Scriptures become the guide, instead of the Holy Spirit. Jesus Christ left no written word, but said, "When he, the Spirit of Truth, is come, he will lead you into all truth." When the Pharisees and Sadducees, who were given to this worship of the Scriptures, quoted them in refutation of Jesus and his works, he said to them, "Ye search the Scriptures, for in them ye think ye have eternal life, but they are they which testify of me."

We should always remember that writings of a religious character, although they may emanate from a spiritual source that might properly be called inspirational, are filtered through the mentalities of men and partake in a measure of their limitations. Hence, they should never be quoted as final authority; and all disputations and arguments about the truth based upon Scripture lead to discord and inharmony, and finally disruption of the consciousness, if long continued in.

This lesson shows how a good, conscientious, holy mind may become so filled with the idea of Scriptural authority, and the necessity of clinching its arguments with Scriptural quotations, as to bring down upon itself hard conditions, even to the point of losing its place in the consciousness. The stoning of Stephen shows that the final outcome of continued arguments and zeal is to bring about a resistance in environments. Stephen is called the first Christian martyr, and his character is extolled, and thousands have made themselves martyrs by taking his life as a literal fact, when the real teaching is, that violent martyrdom for Truth's sake is the result of zeal without wisdom. It is not necessary to be a martyr in the cause of Truth. To obviate martyrdom, do not argue, do not dispute, do not let your zeal run away with your love and consideration for

those who do not see things from the same standpoint that you do. Even though one sees the error of others, he should not be too ready to condemn. If it is necessary to quote Scripture to fortify your cause, do so without heat, and the hard material thoughts of those with whom you are talking will not fly at you like rocks, as they did at Stephen.

One who is continually indulging in arguments finally gets his own mind in that condition where his material thoughts rise up against his spiritual thoughts, and he doubts the truth where it was once plain to him. It is a law that opposition breeds opposition; those who are continually walking around with a chip on their shoulders, finally find someone to knock it off. Many metaphysicians find circumstances hard and unyielding because they are too ready to defend their religion by quoting divine authority. The highest demonstration of Truth is to live it. No one was ever yet killed for being loving, and doing good. If you want an easy, joyous, loving journey, religiously, you should make a special point not to condemn anybody, or anything, and above all not to argue or dispute.

SUNDAY, SEPTEMBER 27

IMPOTENCE REDEEMED

Scripture Text—Acts 8:26-40

26. But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.

27. And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship;

28. And he was returning and sitting in his chariot, and was reading the prophet Isaiah.

29. And the Spirit said unto Philip, Go near, and join thyself to this chariot.

30. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?

31. And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.

32. Now the passage of the scripture which he was reading was this, He was led as a sheep to the slaughter; and as a lamb before his shearer is dumb, so he openeth not his mouth:

33. In his humiliation his judgment was taken away: his generation who shall declare? for his life is taken from the earth.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?

35. And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

36. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?

38. And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.

39. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

40. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

SILENT PRAYER: *I am renewed in the power and might of God.*

The next step in the descent into body consciousness of the Christ germ is symbolized by the conversion of the Ethiopian by Philip. The angel of the Lord told Philip to go south to Gaza, "which is desert." In Scripture symbology, East means within; West, without; North, above; South, below. This Christ germ, upon which all body regeneration depends, is planted in the brain cells at the very crown of the head (Stephen means understanding crowned), and descends step by step, multiplying as it goes, until the whole body is inoculated.

Gaza means *strength*, whose center of action is in the loins, but it is "desert." Strength has departed from that part of the consciousness, and weakness and barrenness occupy its place. The Ethiopian eunuch represents the ignorance and impotency of the consciousness acting at this center. It is reading aloud the Scripture as it rides along in its chariot, but there is no understanding. This means that life is a mere sound of empty words to the transitory physical strength that journeys for a human lifetime in the vehicle of the body.

Under the impetus of the Christ germ, this transitory

strength is the soil that will give forth an abiding fruitage. But the understanding of the character of this seed germ, and its *modus operandi*, must be imparted to the consciousness. Here is one of the most important lessons in the regenerative process. Who shall reconcile the paradoxical history of one having all power yet under certain conditions manifesting no power; having all wisdom, yet at the most critical periods, apparently, opening not his mouth? A parallel is found in the changes necessary to the growth of a seed. It is put in the darkness of material conditions, and for a season seems to even give up its identity to the disintegrating forces of nature, but these are but the means to an end, which is the new creation in flower and fruit. In a similar manner the Divine Germ of Life, Intelligence and Love is planted by God in man's consciousness. In the second stage of the process it goes down into the darkness of mortal limitations. The mighty spiritual life current that started in at the highest point in the body, seems to wane as it descends and is differentiated into the many avenues of the organism.

"He was led as a sheep to the slaughter; and as a lamb before his shearer is dumb, so he openeth not his mouth: in his humiliation his judgment was taken away: his generation who shall declare? for his life is taken from the earth."

This seems to be the condition of the Christ germ in man at a certain stage of its work, but this is the testimony of sense consciousness only, which must be *denied*. This is symbolized by the water baptism of the Ethiopian. We must *deny* all this that seems like death and burial in our ever-living Christ. "Let Christ be formed in you." That power that you so clearly perceived in the beginning has not departed, but is right now planting the seed of eternal life deep down in your organism. Let in the sunlight, by denying every day the seeming ignorance and impotency of these implanted Christ germs. Affirm the power and strength of spiritual energy in your whole body, and it will be resurrected and glorified in due season.

SUNDAY, OCTOBER 4
ENLARGING THE LIFE IDEA
Scripture Text—Acts 9:32-43

32. And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda.

33. And there he found a certain man named Æneas, who had kept his bed eight years; for he was palsied.

34. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose.

35. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

36. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber.

38. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us.

39. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up.

41. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive.

42. And it became known throughout all Joppa: and many believed on the Lord.

43. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

SILENT PRAYER: *The unlimited ideals of Spirit find free expression in my mind.*

After Saul (the will) is converted to the Truth, and becomes obedient to the heavenly vision of Divine Understanding, there is peace and growth in the church, or consciousness. Then true power is manifest; healing is done, both within and without.

"And it came to pass as Peter went throughout all parts he came down also to the saints which dwelt at

Lydda." There he found Æneas, who had been paralyzed eight years. Lydda means *pool* and Æneas, *praiseworthy*. Peter is faith in the power of Spirit, which has been quickened in us by the example of Jesus Christ. The mission of this *faith* is to renew the whole consciousness, of which the body is part. Thought is the oversoul of every bodily function, and through it action or inaction is evident. If there is a part of the consciousness which has not been exercised in thought, the bodily organ of which it is the oversoul, will become paralyzed. Praising and thanksgiving and gratitude are natural to the normal consciousness. The Lydda pool is that center of bodily action of which the liver is the focal point. If you are ungrateful, your liver will become torpid. Gratitude, praise and thanksgiving are sure cures for liver complaint, and all its related torpidities throughout the system. Great prayers are never troubled with torpid livers. When the liver is throwing its positive acid to every part of the system, the electric life of the body is generated in every cell, and all forms of paralysis disappear.

Dorcas died at Joppa. Dorcas means *splendor*, and Joppa, *beautiful*. This means that the appreciation of the grandeur and splendor of life and all things had been neglected—"She was sick and died." Sublimity is a legitimate quality of the mind, and needs activity. It gives the beauty of form. The body will be imposing and symmetrical in proportion to the expansion of our ideas of the splendor of God's universe. Dorcas had belittled and contracted her ideas to fit the material surroundings. She had spent her life making the external clothing of things, and rejecting the real. These half-truths are represented as "widows," who "stood by weeping and showing the coats and garments which Dorcas had made while she was with them." Peter put them all forth and kneeled down and prayed; and turning to the body he said, "Tabitha, arise." "And she opened her eyes, and when she saw Peter she sat up." From this we are instructed to deny away and put out of mind the belief in failures and lost opportunities. Grief

puts wrinkles upon the face, and joy rubs them out. Kneel before the shrine of your most beautiful ideal and bring its kingdom into your earth through your orisons earnestly and fearlessly expressed. God wants you to be beautiful and grand in every way.

SUNDAY, OCTOBER 11

TEMPERANCE

Scripture Text—Prov. 23:29-35

29. Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes?

30. They that tarry long at the wine; they that go to seek out mixed wine.

31. Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly:

32. At the last it biteth like a serpent, and stingeth like an adder.

33. Thine eyes shall behold strange things, and thy heart shall utter perverse things.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35. They have stricken me, shalt thou say, and I was not hurt; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.

SILENT PRAYER: I am satisfied with the stimulating Substance of the Spirit.

The "woes" of intemperance are so evident that it is unnecessary to describe them. The important thing is to learn how to avoid intemperance, and how to heal those who have fallen under its delusions.

There are many kinds of intemperance; the one here meant is intemperance of appetite. The cause of this kind of intemperance is a perverted taste. The first question that presents itself is, What caused the taste to become perverted?

Appetite is the most material aspect of taste, which is a quality of mind. By means of taste, man selects intuitively and groups the things that harmonize in the manifest world. Appetite is the fleshly incorporation of this higher sense, and is necessary to bodily growth. When under con-

trol of wisdom, taste is good and serves man well, but when cultivated in ignorance it makes slaves of the other faculties and finally destroys the body.

In Divine Order appetite is under direct control of mind and is lighted with the higher wisdom. Christian metaphysics proves that "Man doth not live by bread alone, but by every word proceeding out of the mouth of God." The words of mind are really nourishing and they are necessary to the harmonious upbuilding of the body.

When the spiritual Word, or Thoughts of Divine Mind, are ignored and man tries to live on material food alone, the body is not nourished and it subconsciously cries out for its natural stimulant, this Living Word. Then man in his ignorance seeks a material stimulant and sets on fire the delicate tissues of his stomach and throat, and the burning flames up to his brain and blinds his reason; thus men put that in their bellies which steals away their brains.

The one sure remedy is a fulfillment of the natural law—a union with Divine Mind—and an appropriation of these words that feed the body and satisfy it.

Begin the healing with a study of Truth, at the foundation of which is the understanding that man lives in an omnipresent Life and Substance, which is drawn into his consciousness through his thought, then every thought that conveys an idea of this Omnipresence is soul-food. Say often to yourself or your patient, "Your soul seeks the Living Substance of the Divine Word and you are satisfied—you are satisfied in mind and body."

Those who have long been slaves to appetite are under mental condemnation, which should be denied, and the forgiveness of Christ declared. "There is now therefore no condemnation to them that are in Christ Jesus."

In addition to the mind treatment, discrimination in food should be inculcated. Physiology teaches that the major part of the "juicy" roast or beefsteak is what is politely called "ura"—otherwise urine. This "ura" inflames the mucous lining of throat and stomach and an unnatural thirst is created. Mothers through flesh-eating are culti-

vating false appetites in their unborn babes. Vegetarians are never drunkards. Give your husbands, your sons and even your daughters a vegetarian diet and they will not easily be led into bibulous ways.

SUNDAY, OCTOBER 18

GUIDING VISIONS

Scripture Text—Acts 10:1-20

1. Now there was a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian band,

2. A devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always.

3. He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius.

4. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God.

5. And now send men to Joppa, and fetch one Simon, who is surnamed Peter:

6. He lodgeth with one Simon a tanner, whose house is by the sea side.

7. And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually;

8. And having rehearsed all things unto them, he sent them to Joppa.

9. Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour:

10. And he became hungry, and desired to eat: but while they made ready, he fell into a trance;

11. And he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth:

12. Wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven.

13. And there came a voice to him, Rise, Peter; kill and eat.

14. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean.

15. And a voice come unto him again the second time, What God hath cleansed, make not thou common.

16. And this was done thrice: and straightway the vessel was received up into heaven.

17. Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate,

18. And called and asked whether Simon, who was surnamed Peter, were lodging there.

19. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20. But arise, and get thee down, and go with them, nothing doubting: for I have sent them.

SILENT PRAYER: *I am not disobedient to the heavenly vision.*

Dreams and visions have legitimate place in the communion of the human and the Divine. Through them man gets glimpses of the cause side of existence. If we were all with open face beholding the glory of the Lord, these partial glimpses of the inner would be superseded by continuous open vision and understanding of that which knows and seems supernatural.

Visions and dreams are as varied as personalities. Whatever the mind thinks most about will appear in the forms it frames. This proves that mind makes and molds materiality, and reveals the all potential force. Thinking about God and things spiritual opens the mind to realms where these are, and a means of communication is established between man and God. But there are many thought-realms surrounding man, and in order to keep in touch with God he must hold for the highest, and keep up his connection with the Innermost by prayers and affirmations oft repeated. Visions and dreams, without the understanding of Truth to interpret them, are often a snare and delusion.

Neither Cornelius nor Peter were wise in interpretation, but both were obedient, and events explained the meaning of the mental pictures used by the Lord.

Language is a human invention and unsatisfactory, as it usually conceals ideas by word description instead of revealing them in simple word-pictures. Ideas always express

themselves in thought-forms and can be manifested in the corresponding- Nature-pictures that all may understand. Water, earth, air, trees, birds, flowers are all the Words of God and when in visions and dreams he communicates with man these natural and universal symbols are used.

True leading and education can be had direct from the Lord by one who seeks the Spirit and is obedient to it. The early Christians had open vision, as plainly set forth in the New Testament. From the time of his conversion by the sudden appearing of the Lord at noon-day, to the end of his ministry, Paul was through these avenues in communication with the Lord. Jesus "stood by" him and talked to him, and when the ship seemed lost Paul comforted the sailors by telling them that there stood by him in the night the angel of God, "Whose I am, and whom I serve," and assured him that all would be saved. The modern orthodox Christian neither seeks nor knows this means of communication, consequently is ignorant of the immanent God. "Where there is no vision the people perish."—Prov. 29:18.

BE TRUE

Thou must be true thyself
 If thou the truth wouldst teach;
 Thy soul must overflow, if thou
 Another's soul wouldst reach;
 It needs the overflow of heart
 To give the lips full speech.

Think truly, and thy thoughts
 Earth's pensioners shall feed;
 Speak truly, and each word of thine
 Shall be a fruitful seed;
 Live truly, and thy life shall be
 A great and noble creed.

—Selected.

To forestall the duty of any hour is as undesirable as to neglect it when it comes.—*Newcomb.*



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

SOCIETY OF SILENT UNITY,
 Unity Bldg., 913-915 Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.

September 20 to October 20, 1914

In God I live, move and have my being.

PROSPERITY THOUGHT

Held daily at 12 m.

September 20 to October 20, 1914

Prosperity Enters into all my Affairs, because I have Faith in Thy Unfailing Supply and Support.

EXTRACTS FROM LETTERS
*Written to Students and Patients by the Society of
Silent Unity*

We are every day sending out the Word of Peace and Love in a universal way, and it reaches all people. Those who are receptive will get the Word and be made free. Yet we have never entered personally into the war thought nor been led to pray definitely as to how and when it shall cease. We are not just sure, as to details, how the Great Mind of the Universe will work to bring about the establishing of the Christ Kingdom on earth.

While we believe in and advocate and pray for Universal Peace and the brotherhood of man, and while we know that this is the will of God for mankind, yet it is only through righteousness that this peace can be established. "The work of righteousness is peace, and the effect of righteousness, quiteness and assurance forever." Righteousness must precede peace.

It could not be that nations should sow for war as they have been doing all these years, trampling under foot the justice and righteousness and mercy of God, and not reap results accordingly. The kingdoms of this earth must be broken up in some way, that they may become the kingdoms of our Lord and his Christ. To stop the results of unrighteousness before the people have learned their lessons would only be putting off the day of their salvation. Jesus said, "When ye see all these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

When the fury of the mortal man has worn off a little, then the love of righteousness and peace which is in every heart will begin to assert itself and all will work out for the ultimate good of mankind.

While we consider the above true, and believe that we are living in the time of the end of the old order of things

and the setting up of the Christ Kingdom upon earth, yet we know that we must not enter into the inharmonies of those who are still in the mortal, but must be established in righteousness and peace, affirm these, and live them, that we may instruct others and help them into the Truth that they also may be preserved.

We are told in Matthew 24:22, "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." So we who understand, can, through our strong holding to the righteousness and peace of Christ, more quickly bring about the days when "they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2:4.

One of the best thoughts we can hold for the Universal Good of all is, "Thy kingdom come; Thy will be done in earth, as it is in heaven."

* * * *

The Word Center is the spiritual *I Am*. The Creative Word is the Thought or Son of God. The physical location is wherever the *I Am* identifies itself, or centers its attention. In body consciousness the Word Center is the larynx. By holding your attention in your throat and affirming the words of Jesus, "My words are Spirit and they are Life," you will make a union between Substance and Spirit, and every word that you speak will go forth with Spirit and Life power.

* * * *

Just at this time when there is such a destructive thought at work in the mental atmosphere of the planet, everyone should keep himself in love and peace and harmony, willing to overlook little things, and even big things, to preserve his mind in peace. No one can afford to get in touch with the war currents, as he might do if he allowed himself to give up to contentious thoughts. This is where the command of Jesus Christ to forgive comes in as such a help. If we choose we may have the forgiving spirit, which

takes no account of evil, but lets it all pass as having no substance or power. You will find it safer not to take sides in reading war news, because that draws you right into the current. It is better to look on and watch how it is coming out, confident that righteousness and peace will prevail; not the uncertain peace of man, but the everlasting peace of an entirely new order of civilization. You can see how necessary it is that we be awake and hold ourselves steadily in the wisdom and love of the All Good.

* * * *

We have read your letter prayerfully. It reveals three conditions that must be dissolved from your consciousness before you can demonstrate fully, your abundant, inexhaustible, omnipresent Supply. They are a belief in injustice, a belief in lack, and a belief in materiality. You believe that material or outer things are real, instead of having faith in the reality of Spirit. If you understood the power of words you would know that Words of Truth can do much more in the righting of your affairs than the "long green" you mention.

If you wish to demonstrate prosperity, you must take right hold of yourself and deny out of mind all of the above error thoughts. Say, "I do not believe in lack, I do not believe in injustice, I do not believe in the reality of material things. I believe in God. I believe in his Justice at work everywhere, regulating all my affairs. I believe in the omnipresent, inexhaustible Spiritual Substance, which is my Supply. I believe that I am the offspring of God, therefore heir to all that the Father hath. I am prospered because I believe in God as my all-providing Father. I believe that living Words of Truth are real and powerful, and through thinking, speaking, declaring and believing the Truth, I am abundantly prospered."

* * * *

My wife holds that it is not wrong to use material means to prevent conception. I maintain that it is a criminal practice. It seems the new theory is, that as we grow spiritually all desire for sexual intercourse will vanish. That sounds better. I cannot help but think that when we deliberately trifle with God's laws to satisfy pleasure,

and refuse to pay the price, it is wrong, and greater harm must ultimately come as a result, both physically and spiritually.—* * *

The subject you mention is a delicate one to handle. In the first place the organs of the body which are used in bringing forth children should never be made mere play-things for the satisfaction of the sense consciousness. If one has no desire for children there is no excuse for sex-indulgence. When one does disregard the law of purity, he is taking still another error step when he attempts to prevent the working out of the law that he has set into action.

When life has been conceived in one and the attempt is made to do away with it, it is virtual murder and a scar is left upon the soul which has to be worked out somewhere, sometime, in great tribulation. One will be blessed in the end if he observes the law, "Thou shalt not kill," and so does not try to do away with life in any phase of its existence.

We are glad to know of your own and your wife's interest in the Truth, and are sure the Spirit is leading you into the realization that the only true satisfaction and contentment there is, is in Spirit. A good thought for you to hold is: "The substance of my life is pure Spirit. I have no desire to waste this pure spiritual Life-Substance in the gratification of the senses. I no longer expect satisfaction of soul from material things. I am Spirit and am satisfied with Spirit. The Law of the Spirit of Life in Christ Jesus makes me free from all bondage to mortal ideas of sex."

We are sending you some tracts that will give you information regarding regeneration or the redemption of the whole man—spirit, soul and body.

In all your dealings remember
Today is your opportunity,
Tomorrow will be someone else's.
The glory of our life from below comes not
From what we do or what we know, but dwells
Forever more in what we are.

—*Henry Van Dyke.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

BELIEVING AND HEALING

I am aware that Jesus and the apostles healed all manner of sickness, but what assurance is there that God is willing in this age to cure all who will ask in faith?—* * *

God has indicated clearly in the Bible that sickness among the Israelites was due to their disobedience or wrong doing, and he positively promised to take *all* sickness from among them on the sole condition of obedience. Evidently obedience to infinite Wisdom removes the *cause* of sickness, and health is the natural result. Obedience implies faith and love on the part of the individual, for only faith and love can serve "God with joyfulness, and with gladness of heart." (See Deut. 28:1-14, 47; 7:15; Ex. 15:26, 27; 23:25.)

Under the Jewish dispensation the obedient in faith and love could say: "Bless the Lord, O my soul; and all that is within me bless his holy name . . . who *healeth all thy diseases.*" And under that dispensation David could pray that God's "saving health" should be "known among all nations." (Psalms 42:11; 67:2.)

Surely, under the Christian dispensation, it is possible to know as much, if not more, of God's saving health that *healeth all diseases*, than under the old dispensation!

It was by healing all the sick who had faith enough to ask for health, that Jesus fulfilled the prophecy that he would "himself take our infirmities and heal our sicknesses," so the apostle informs us. (Matt. 8:17.) In that day, as in this, those who through unbelief neglected to ask the Christ-Spirit to heal all their sickness, and to become their health,

prevented Jesus from fulfilling to them the promise in that prophecy. Jesus said to the unbelieving Jews: "Ye will not come unto me that ye might have Life;" and he declared also that they had allowed unbelief to shut their eyes, ears and understanding and thus prevent him from healing them. (Matt. 13:15; John 5:40; 10:10; 6:53-63.) Unbelief is robbing the church in this day in like manner: the unbelieving are neglecting or refusing to let Jesus Christ remove their infirmities and heal their sicknesses, and become their life and health. The unbelieving Jews thought they had life and health; some have yet to learn that they cannot truly have either life or health except in unity with the Christ-Spirit, in which is Life, and that only in unity with Christ is man complete, or whole man (Col. 2:10), free from error and consequent evils.

Christ *in us* is the only sure hope of true glory in the present, as well as in the future, because this Christ-Spirit embodied within us, communing with us as promised, is the only infallible guide of thought, word and deed, into all Truth—it is the center by which Wisdom-ideas are inspired from divine Understanding; it should be the "head" of the individual, and until this relationship is established the individual is incomplete, and errant in thought, word and deed.

It may have seemed shocking to those very religious Pharisees when Jesus told them positively: "Ye have no Life *in you*." It was contrary to their theories and beliefs. They felt sure that they had life and were enjoying health, but they had neither life nor health—the unregenerated individual, not yet reborn of the Spirit, is simply "dying until dead;" that is his nearest approach to possessing either Life or Health.

In the Christ-Spirit is the one and only real, true Life, and it must be assimilated and embodied by the individual in order to enter into that essential, *mutual* unity prayed for by Jesus Christ—"Ye in me, and I in you." The Holy Spirit is working in every individual, inspiring all, both to will and to do the Wisdom-will, thus operating to establish that mutual unification. This unification with the Christ-Spirit

by which we become partakers of the divine Nature, may be ours to the extent that we accept it in faith and love.

The promise of the Spirit is free to all—as many as have faith enough to call upon God (Acts 2:1-39); this Spirit imparts its powers or gifts to all who embody it, so as to fit each individual to fulfill his work as a member in the Christ body. We should not be ignorant regarding these spiritual gifts. (See Eph. 4:11-16; I Cor. 12:1-31; Matt. 10:8; Mark 16:18.) Paul tells us these gifts were designed to remain in the church until, by their assistance, *all* should attain to the “measure of the stature of the fullness of Christ.” The Spirit empowers certain members as healers for all manner of sickness, and the church is commanded to call in these divinely empowered healers to heal the penitent sick. (See James 5:14-16.) James says that the “prayer of faith shall save the sick and the Lord shall raise him up.” If the present-day churches have no members able to pray the prayer of faith, evidently it is not living up to its privileges—it has fallen far into unbelief.

But the best evidence that God is willing to heal all and be the health of all in this age, is the fact that God is now healing hundreds who are asking in simple, living faith. Many of these cures are instantaneous and remarkable.

The statement that, “To him that believeth all things are possible,” is not limited to any age nor to any people.

“If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.” This promise is to any and all who “abide,” irrespective of time, place, or people.

“If our heart [its love] condemns us not, then have we confidence toward God, and whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight.” This statement is just as true regarding individuals in this age as in any age.

“This is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another.” Faith and love constitute the righteousness that is of God; there is no self-righteousness in it, for it is inspired by and is

the gift of the Spirit of Life, Love, Wisdom and Truth.

The Bible is full of promises that make it as clear as words can make it, that God is willing and waiting to supply all our needs according to his riches in glory, in so far as we are prepared to accept it in faith and use it in love.

Let us be careful therefore "lest a promise being left us of entering into his rest, any of us should seem to come short of it."

The following short extracts from a few of the many letters we are daily receiving from those who have been healed by Jesus Christ in this age, prove beyond question that he is fulfilling his promises and that the sick are being healed:

HEALTH

San Diego, Cal.—About two months ago I asked your assistance for my sister whose illness had been pronounced cancer of the stomach, and hopeless. Within the past week I returned home, leaving her a well woman. This is the greatest of all the triumphs I have experienced since entering into the spirit of Truth teachings.—*Mrs. R. T. P.*

San Antonio, Texas—Mrs. D., for whom I asked healing for diphtheria three weeks ago Saturday, was instantly healed the following Sunday, before you could have received the letter. The white spots in her throat disappeared and she was able to get up and be about the house as well as ever. It is surely wonderful to know the Truth, for the Truth does make us free. In the case of R. R., who was brought here to the asylum some time ago, wish to say she was entirely healed several weeks ago.—*W. J. H.*

Chicago, Ill.—Mrs. M. has had a beautiful healing. A growth at the small of the back, which had annoyed her from childhood, began to enlarge recently. I wrote you after the growth had developed to a point when it became unbearable, and from the time you received my letter until the final healing Mrs. M. states that there was not any pain, although a great deal of pus passed away. Her back is now perfect as can be—no trace of the growth remains. We are very thankful to God for this healing, and also for the spiritual upliftment we have both received.—*W. C. M.*

Neville, Sask., Canada—The hay fever left before your letter came. How wonderful it is! Never at any time since I was a child have I had it any less than six or eight weeks. I am thankful to God for the power he has given us all.—*Mrs. C. L. H.*

Brooklyn, N. Y.—Two weeks ago I requested treatments for bladder and kidney trouble. In a few days all the trouble left me, and I have had no return of it. I seemed to be healed at once, and

have continued my plans made for the summer, as I am now in excellent health.—*F. L. B.*

Omaha, Neb.—About a week ago Mr. B. wrote, requesting treatments for me, as I was very sick and could not write for myself. I had suffered all summer with heart trouble and had been getting worse for several days and at last it seemed the end had come, when I thought of writing to you. Before the letter was mailed I commenced to feel relief and by one o'clock that night was asleep. I got up in the morning feeling well and happy for the first time in months.—*M. R. S.*

Monrovia, Md.—I was healed the minute I finished writing my letter to you, and it did not leave until the following day. I have not known that I have a back for four weeks, and I think it is wonderful what miracles God performs.—*H. H.*

West Branch, Mich.—A friend wrote you in regard to my health about three years ago, after three doctors had said I had tuberculosis of the lungs. My lungs are now entirely healed. The cure seemed slow, but aside from my restoration to health I have been brought into an understanding that means more to me than I can tell.—*Mrs. T. S.*

Muroc, Cal.—A little over a week ago I asked treatments for my daughter-in-law. Last Sunday she could eat nothing whatever, even water disturbed her, and she was in almost constant pain. Tuesday she began taking nourishment and now she is eating whatever she desires and the sense of oppression has entirely left her stomach.—*Mrs. J. L. H.*

Hollywood, Cal.—About one month ago I asked your help for paralysis of over two years standing. Three physicians had pronounced my case incurable. I have improved more under your treatments than at any time since being afflicted. At the time I asked help I was not able to walk more than one or two blocks at a time. Within the last few days I have walked from fifteen to twenty blocks a day.—*H. C. L.*

Oakland, Cal.—The cold has entirely left my boy, and he is restored to health. I have been prospered through your prayers and God has surely been good to me. He is my constant help, and I praise him every day.—*Mrs. C. G.*

Brooklyn, N. Y.—The rheumatism is all gone from me, and I am feeling so much better in every way that I can scarcely realize this is the same place. When I wrote last I thought I was going crazy, but thank God I now see the light.—*M. J. G.*

Grants Pass, Oregon—When I requested treatments for my husband he had met with an accident. His skull was crushed and his nose broken and lip split. It is wonderful what has been done in restoring him in such fine condition. Everyone marvels at his being so well after being injured so severely.—*Mrs. C. H. P.*

Spokane, Wash.—I requested treatments for my cousin who has been insane, and I am glad to report that she is improving every day, and we expect to have her home in a few weeks.—*N. E. C.*

Excello, Ohio—About two months ago I requested treatments for our baby who could neither talk nor walk. God has heard your prayers; for the baby has received much benefit and can now talk.—*Mrs. J. F. B.*

Kansas City, Mo.—My little girl's eyes are entirely well. It seems wonderful to me, as I had tried everything that anyone told me. If I had only resorted to God at first instead of trying other things much suffering would have been avoided.—*Mrs. C. H.*

Leadville, Colo.—My granddaughter whom you have been treating for bed wetting is entirely cured.—*Mrs. J. B. M.*

Kansas City, Mo.—*Mrs. B.*, for whom I asked treatments, had been operated on for appendicitis from which she seemed to recover for a few days, then came a relapse; complications set in which the doctors could not understand and finally admitted they could give her no hope. It was at this moment that I requested treatments for her. She began to improve immediately and in three days time was able to be taken from the hospital to her home, and she is now up and around, gaining strength all the time. Her heart is filled with gratitude and thanksgiving, and she is desirous to know more of the Truth.—*M. E.*

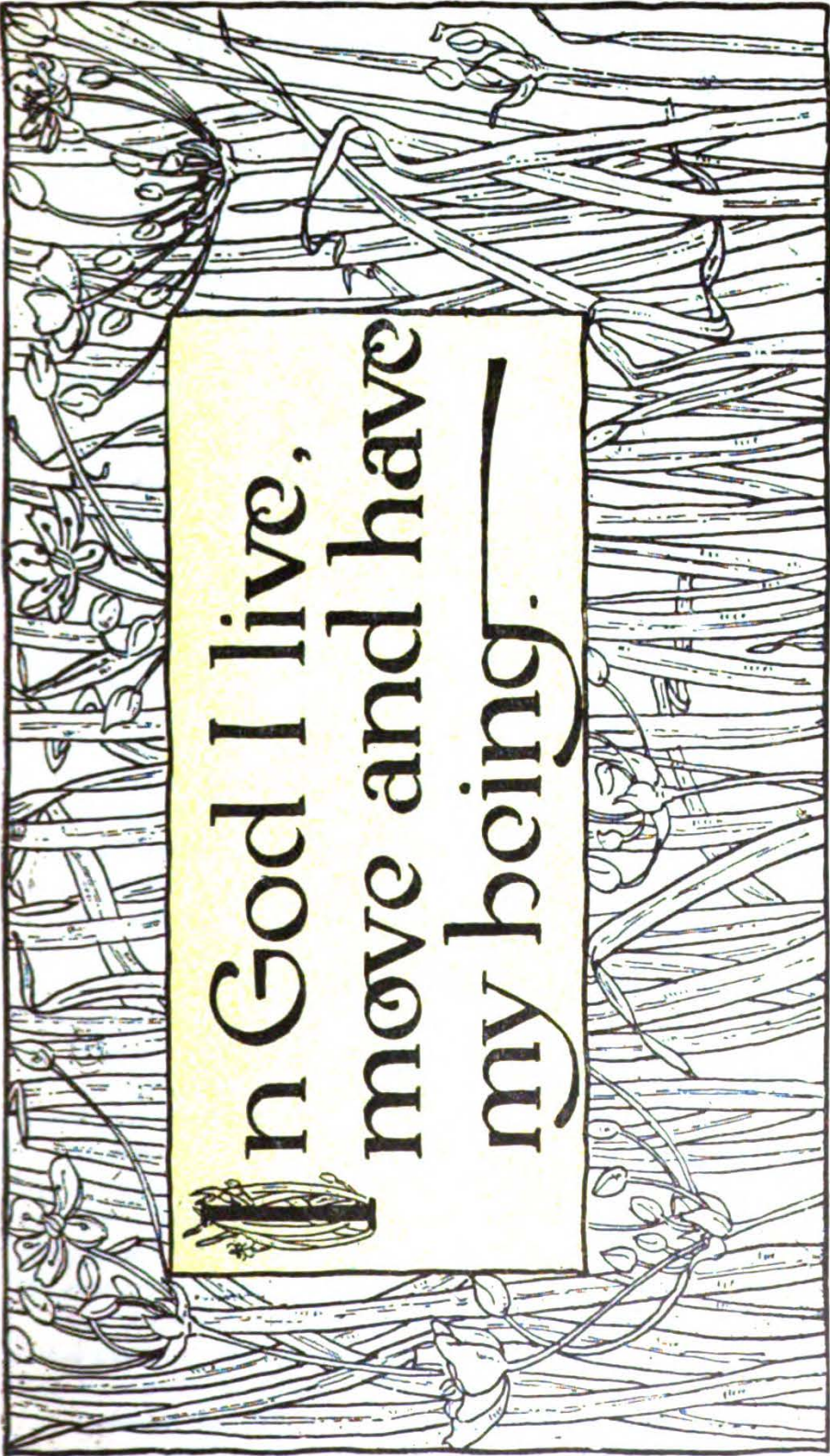
Prescott, Arizona—Rejoice with me, for my brother whom you have been treating for mental trouble has so recovered that he is able to leave the asylum. My heart is full of thanksgiving.—*M. M.*

Santa Ana, Cal.—Before your letter was received in answer to my request for help, I was entirely well.—*Mrs. A. C. C.*

Guthrie, Okla.—My husband who was stricken with paralysis is improving. The hearing in one ear which it was thought he would never regain, has come back, and thank God he can hear as well as he ever did.—*Mrs. E. G. C.*

Worcester, Mass.—My husband has entirely recovered from the attack of pneumonia. He was carried through it so wonderfully that his case seems remarkable to those who saw how sick he was. We all feel very grateful to God.—*E. M. H.*

Mt. Carmel, Ill.—When I wrote you for help two weeks ago I was scarcely able to sit up and almost ready to give up. All my statements of Truth seemed to fall back on me; I could make no headway and found no light. I thought if I had some money I would write for treatments. Then I saw the words in large clear type, "Without money, without price," and I got up and wrote to you. By the time my letter was ready to go I felt so well I went three blocks to post it, and have been gaining ever since. Truth has readjusted my life.—*Mrs. M. E. L.*



In God I live,
move and have
my being.

Lorimer, Iowa—My daughter wrote you for treatments for me on Monday, as I was in such suffering I could scarcely speak. I was instantly relieved and know it was the divine healing Spirit of God. I am feeling fine now, and am able to do my work. Before I took up the Truth I was using medicine all the time, but have not taken any for four years now, and am well.—*Mrs. F. S.*

Marlboro, Mass.—My husband, whose shoulder and arm were broken, is now well and attending to business as well as ever. Everyone seems surprised that he got over a broken arm and shoulder so well, but we knew that he would have no trouble with God's wonderful help.—*I. H.*

Tucson, Ariz.—Before my letter could have reached you, requesting help for a friend, she had a perfect demonstration. She went to sleep and slept soundly without pain. Before this she had been suffering terribly with blood poison.—*Mrs. L. H.*

Lawrence, Mass.—My voice has freed itself and I am having no more difficulty with my throat while singing, besides being healthier and happier than I have ever been. I have come into closer communion with the Omnipresent Spirit which is in and through us all.—*M. E. M.*

Portland, Oregon—I thank God for the healing of my wife, who had a tumor.—*J. K.*

Pequot, Minn.—I breathe as easy as ever now, and am free from all lung trouble.—*Mrs. J. P. B.*

San Francisco, Cal.—I am writing without my glasses and can see quite well with both eyes. I do not have those awful spells as I used to have, and am feeling better. My husband is also improving.—*Mrs. F. A. M.*

St. Joseph, Mo.—My eczema has completely disappeared, and I am much better physically.—*C. H.*

Buffalo, N. Y.—I am thankful to my heavenly Father to report that my daughter whom you have been treating is now perfectly normal; her mind has been restored.—*A. L. C.*

Spokane, Wash.—My eyes had been paining me for a week and kept getting worse; until the morning I sent you a telegram the pain was almost unbearable. My sister went to the office and sent the telegram and the pain became less intense and soon stopped altogether. My eyes are fine now.—*E. J. M.*

Los Angeles, Cal.—When I requested treatments my trouble was partial paralysis; one leg continually dragged; and my arm was numb. Now I am perfectly normal.—*Miss E. R.*

Rochester, Ind.—When I requested treatments from you several doctors had said I would never be any better until I had an operation for appendicitis and gall stones. A specialist said I had cancer of the bowels and only a small chance to get well. I knew God could

do more for me than drugs. It was Truth I lacked and I had been burdened so long that disease set in. It has been a great experience for me, and I am trying to help others understand the Truth. I am now entirely well.—*Mrs. R. M.*

Morgantown, W. Va.—The rheumatism for which I asked treatments last week grew better immediately and in a few hours I was entirely well. My eyes continue to grow stronger and my digestion is wonderfully improved.—*Miss M. G. C.*

Kansas City, Kan.—I am entirely cured, praise God, and I feel that I am growing younger every day. I am now able to work without feeling tired and worn out all the time.—*J. H. B.*

Memphis, Tenn.—I was released from the insane asylum Monday morning and reached here the same night. I looked to God for my deliverance, and felt that only the peace of God could keep my mind.—*Miss M. M.*

Winchester, Mass.—My friend is all right now, her lungs are normal. This case has been a wonderful demonstration to me. God is our ever present help in the time of need.—*G. C. D.*

Pasadena, Cal.—*Mrs. A. P.*, whom you have been treating, tells me her knees are perfectly healed. She is very happy at this healing after so many years of suffering.—*Mrs. J. W. M.*

Knoxville, Tenn.—Much joy and happiness has come into the family, one of whose members I requested treatments for six weeks ago. *Mrs. D. U.* began to improve the day you received my letter, and from her expected death bed she has risen and is now doing the housework for her mother.—*J. W. T.*

Grand Rapids, Mich.—When I first wrote for help I thought I had many ailments, rheumatism, varicose veins, great trouble with my head and spine, and could not recall past acts, or think out anything clearly. If anything disturbed me to make me excited or nervous I could not think at all and a numbness seemed to permeate my whole head. My hands and arms and feet would become numb. I am thankful to say that all these symptoms have been destroyed through the power of the Lord, and I am now free. I wish to tell you of another direct answer to my prayer. I felt lonely and I wanted a child's company, so I asked God to send me a little boy or girl, that I could love and do something for, and who would be sweet and good. The next day a sweet looking little boy came to my door just as I was ready to go out, and asked if I could give him any work. He told me his mamma had been dead for six years and his papa and his brother had drowned two years ago. I instantly remembered my prayer to God of the day before. It was answered, and the boy is such a dear, sweet little fellow, so willing and kind that I feel I can't thank God enough for him.—*J. S. S.*

Lyons, Kan.—Last summer I wrote for treatments and the Lord

healed me. I am now sound and well. During the winter I asked treatments for my husband and he is healed of the piles.—*Mrs. J. M.*

Los Angeles, Cal.—Last month I asked treatments for my husband who was suffering from rheumatism in his chest and arms, also eczema on his hands and feet. The rheumatism was so painful that he could not move without crying out. Soon after you started treatments it disappeared and he is now entirely over it. The eczema is a great deal better, and I cannot give God too much praise.—*M. M. T.*

Geneva, Ohio—The realization of God's presence and goodness has brought peace, harmony and strength to us. My daughter for whom I requested treatments has regained her reason. Another daughter and myself have had the strength given us to meet every need. The consciousness of the indwelling Christ is becoming clearer to me, and I know that there can be no lack of strength and wholeness in my body.—*L. C. D.*

Tyler, Texas—I am doing splendidly. The enlargement or growth in the abdomen is reduced a third, and as it reduces, the pressure on the other organs is being relieved also. I have better and freer action of the bowels. The pressure in my whole body is being relieved. The fever and inflammation in my limbs are leaving and I can stand on them longer now without being in such suffering. The varicose veins in my limbs and all over my body are leaving; the kidney and dropsy trouble are much better and improving all the time. I know I shall be made every whit whole. I often wish you could have seen me before commencing treatment and could see me now. I am entirely a different person and look much different than before you commenced treatments.—*Mrs. A. R. M.*

Chicago, Ill.—Two weeks ago my sister asked you to treat me for appendicitis. The doctor insisted on an operation. I thank God I am now well without an operation, and without taking a drop of medicine.—*Miss P. D.*

Long Beach, Cal.—Last month I asked help in overcoming stomach trouble, and am thankful to say that I am entirely free and feel well and strong.—*E. L.*

London, W. England—My cough and cold is gone. As soon as I mailed my letter to you I felt it going. How wonderful the power of God is.—*E. B.*

Silva, Mo.—I am much better than I was when I first wrote you; in fact, I am feeling better than I ever thought was possible. I could not be up more than half of the time when I commenced treatments. I am now up all the time and work a great deal. I wish to thank our heavenly Father.—*Mrs. E. O.*

Peyton, Colo.—My husband is so changed for the better he rarely ever gives way to anger now, and he is strong and healthy. I feel and know that we are being lifted up and receiving spiritual

knowledge of the higher life. My daughter's goiter is entirely cured, and she feels stronger and better than she can ever remember feeling before.—*A. Z.*

San Francisco, Cal.—Twice during the past six months you spoke the perfect Word which healed two of my sons of very serious illness, which according to the doctors' diagnosis was of long standing. Their healing was a wonderful demonstration of the power of God. These two boys are now students and are coming into the understanding of the Truth.—*Mrs. R. D.*

Chelsea, Okla.—Upon requesting treatments for stomach trouble, I began feeling better at once. All my life I had suffered from terrible sick headaches but since the morning I wrote you I have not had one.—*I. M.*

Fieldbrook, Cal.—I am enjoying splendid health now, the first for two years. I have improved rapidly since you treated me, and I have been awakened to the wonderful power of our blessed Father.—*Mrs. J. D.*

Pasadena, Cal.—My feet are now perfect, and I feel so well and happy.—*Mrs. A. P.*

Piedmont, Mo.—I am entirely well since you treated me for a sore breast. I am very thankful to God for the many blessings I have received.—*Mrs. P. C. C.*

Jane, Mo.—About a month ago I asked treatments for a bruised hip and back, caused by falling off a load of wheat. I am getting along splendidly and am ready to throw off my crutches. Praise God for his goodness.—*E. J. L.*

Montpelier, Vt.—My husband and I are both well. May God bless you for the spiritual and physical healing we have received through your prayers.—*Mrs. E. F. R.*

PROSPERITY

Chillicothe, Mo.—About a month ago I asked for prosperity treatments and since then my former sales manager wired for me to come to the position I now have, the best I have ever held. I have demonstrated perfect health and a wonderful Divine Love. Prospects for future happiness are greater than I could have asked. My whole life has been changed through my study of the Truth. I give thanks constantly and feel great gratitude toward the true Source of all good.—*H. D. C.*

Lynn, Mass.—I asked your prayers for my son, and your letter had only been in the house about an hour when he came home and told me he was going to work in his old place again. I thank and praise God, for this has given me more faith and courage.—*Mrs. L. A. H.*

Granite City, Ill.—Before writing you I was out of employment

for more than two months, and about a week after I received your reply to my letter I got an offer of three positions. I am very thankful to God for the help I have received.—*E. H. B.*

Los Angeles, Cal.—When I sent for a prosperity bank some time ago I told you about some money which was due me, and to all appearances it did not seem that I was going to get it. Part of it was paid to me two weeks after writing to you, and this last week the rest of it was paid. I thank and praise God for his blessings.—*Miss M. L. B.*

Seattle, Wash.—While receiving the prosperity treatments it seemed unusually clear to me that material things were moving for our good. Among other things my husband was saved from a doctor and hospital bill by reading Mr. Fillmore's "Christian Healing."—*M. M. H.*

Houston, Texas—I asked your help for my son in securing a position, and he now has found a good opening.—*Mrs. C. C. W.*

San Francisco, Cal.—Since you began prosperity treatments for my husband and his business partner, everything has gone along fine with them and money which was due is coming in. I feel that they now know how to trust the heavenly Father for their success and supply.—*Mrs. M. W.*

Taft, Cal.—A few weeks ago I asked for prosperity treatments for my store. At that time I felt that we might be sold out for debt. My letter had hardly reached you when the trade picked up so that I could pay each one I owed a little.—*Mrs. C. H. B.*

San Francisco, Cal.—Two weeks ago I asked your help in finding a position. The day I received your letter I was called up to start back to work at the same place I was before. Everything is now going well.—*P. A. C.*

Kiefer, Okla.—Before my letter was mailed to you, applying for financial help, we received a letter telling my husband that he could make a trade for some property that had been a burden to us for several years, not being able to get any rent for it, but at a continual expense. He also disposed of another piece of real estate. This has seemed a wonderful demonstration of the promise, "Before they call, I will answer, and while they are yet speaking I will hear."—*L. R. V.*

Vancouver, B. C.—I cannot tell you how wonderfully I have been benefited through your prosperity treatments, for all of which I thank God.—*S. D. M.*

Mountainair, N. M.—Prosperity is now manifesting in our affairs. We are very thankful.—*Miss E. L.*

Highland Park, Mich.—I am thankful to God for the help I received through your prayers. I asked help in renting my rooms and for general prosperity on Friday, and on Sunday morning I rented one of the rooms that had been empty for some months. This shows

how quickly God responds when we put our faith and trust in him. We have also accomplished several other things this summer that I did not think was possible, but the Lord has gone before and made easy all the way. Above everything my husband and I have been given perfect health, and my husband has kept his work all summer when other men have been laid off all around him. God has abundantly blessed us.—*Mrs. J. R.*

Tropico, Cal.—I am realizing my oneness with the Universal Mind. Prosperity is ours, and every day brings new and unexpected openings.—*L. S.*

Holdrege, Neb.—My son whom I wrote you about has a better position with a raise in wages. The prosperity law has been working for him.—*Mrs. H. W.*

Battle Creek, Mich.—A little over a year ago we were in poor circumstances, as we were in debt and growing more so. We were not making enough to pay expenses and had to go without things we wanted and needed. About this time a friend loaned me some of her *Weekly Unities*, and there was an offer in them for prosperity treatments. I sent for a Prosperity Bank, and soon things began to change for us. I rented a couple of rooms and have kept them rented ever since. I very soon paid up all the bills and have not been in debt since. We are never out of money any more, and I am cured of worrying. I thank God for answering my prayers and providing for me both spiritually and temporally.—*Mrs. C. F.*

Pocasset, Mass.—Through your faithful ministry I am being helped in mind and body. Hardly a day passes without a demonstration in prosperity. I thank God daily for the knowledge derived through my study of the Truth.—*W. S.*

Grants Pass, Oregon—We have been very successful in selling our berries, which has helped us to pay our debts. I give thanks to our loving Father.—*R. J.*

Atlanta, Ga.—We have been greatly benefited through the prosperity treatments. Confidence and success is now coming to us. Through the darkest period we have kept faith steadily in God.—*W. W. M.*

Vale, Oregon—My brother now has a position and is feeling fine. I am most grateful to our all-wise Father.—*E. R.*

FREEDOM

Blytheville, Ark.—Wonderful changes are taking place in my husband. He is gradually losing all desire for liquor and is so much better in many ways.—*Mrs. W. D. G.*

Detroit, Mich.—My husband is undergoing a change. He has entirely given up using liquor, which he drank for many years. In regard to myself, would say that for years I had been a sufferer, so

bad that there was nothing but misery for me. One morning I woke up and knew and felt that I was absolutely healed. It was a glorious realization. It seems I was lifted up into heaven. I apply Truth teachings to all my daily work, and have found nothing to equal it.—*Mrs. W. S.*

Seymour, Wis.—The brother for whom I asked your help to overcome the drink habit is still improving in health and has not had any desire for drink. He is now able to go back to work.—*L. A. G.*

ILLUMINATION

Chicago, Ill.—Everything seems much brighter in every way, than when I last wrote. The understanding of the Truth has certainly done wonders for me and mine.—*Mrs. W. M.*

Toledo, Ohio—Your prayers have helped me wonderfully. I have changed my thought completely and am happy and contented to let matters take their own course.—*J. M.*

Laurel, Minn.—My husband has been helped physically by your treatments, and better yet, we have been led spiritually along "the paths of pleasantness and peace." Our home life was never so harmonious before, and we both have grown to have perfect confidence in the Spirit of Truth as the Source of all good.—*Mrs. T. L.*

Chicago, Ill.—I have learned to place all my affairs in the keeping of Infinite Love and Wisdom and I do not worry. Your treatments have helped so much to strengthen my faith in God.—*J. G.*

Minneapolis, Minn.—I am thankful for the many blessings I have received since I began studying the Truth. I have been blessed, spiritually, physically and financially.—*D. A. R.*

Los Angeles, Cal.—Since you have been treating me life looks brighter and all fear is leaving me. I feel free in Spirit.—*E. S.*

Lebanon, Pa.—Your treatments have been very beneficial. I am very thankful that I am learning to live the Truth; it is so much better than the "Sunday religion" we all revered so much for the day and forgot the next day when the real things of life had to be faced.—*Mrs. R. U. T.*

Grand Rapids, Mich.—I have received much help through my study of the Truth. Many things are clear to me now which in my former state of mind I could not understand. I now know that the power of the Spirit within me is equal to every demand, and I thank God that I am happy in the place he has given me.—*Miss E. N. K.*

ALL THINGS ARE POSSIBLE

Phoenix, Ariz.—My husband has been on the upward path ever since I asked for treatments. First he has new work given him. Second he has gained in weight and courage has come back to him.

He used to get despondent, but now his heart is filled with rejoicing.—*Mrs. A. N.*

Westboro, Mass.—About two months ago I asked your help in meeting some trying circumstances, which I saw approaching. Thanks be unto God, he gave me the victory, and I was able to finish my work happily and free from anxiety.—*M. A. G.*

Antwerp, Belgium—Your treatments have helped me wonderfully through a long tedious voyage. I have not been sick at all.—*M. R.*

Oklahoma City, Okla.—For some time you have been giving me your blessed ministry for help in overcoming self-condemnation. By uniting with you in prayer and meditation, I have overcome this limitation. Hourly the pleasures of the world are slipping away and lost in the great study of the Truth.—*E. S.*

Cincinnati, Ohio—Your treatments for my husband for an ungovernable temper are wonderful. It is as though a fairy wand had been waved over his head. Words do not express my thankfulness to God.—*Mrs. V. R.*

Columbus, Ohio—Two weeks ago I wrote you a long sorrowing letter, telling you of my troubles. Since then we have had a wonderful demonstration of God's love. We found a house perfectly fitted to our needs and have moved and settled. I am full of thanks to God for all his goodness to me and mine.—*B. K. M.*

Los Angeles, Cal.—I am growing stronger daily, and more poised in the Truth. The great depression has left me, and life looks interesting again.—*M. A. K.*

Boston, Mass.—My desire to retain my present studio apartment and home has come to pass. It is the realization of a burden lifted from my shoulders. Last May I wrote down my prayer for the things I needed and almost every detail has now been fulfilled. I am full of thanksgiving and joy. I am being provided for, and I feel that I am coming into the threshold of my Father's house. That awful dread feeling, when wanting to meet all just dues and not being able to see my way, has been eliminated. I have been almost entirely free from worry for months.—*P. H. C.*

Gas, Kan.—When I first wrote to you I seemed to be too much of a wreck to ever try to recover even a part of my inheritance. Many changes have taken place in my mind and body, and my experiences have been wonderful. My husband is much better than ever before.—*J. H.*

Dorchester, Mass.—I am feeling much more harmonious in my surroundings than when I asked for treatments. Thank God for his goodness to me.—*Mrs. E. A. N.*

St. Louis, Mo.—Since I wrote asking treatments for my baby she has never shown a bit of temper, and it used to happen two or three times a day.—*Mrs. H. T. S.*

Boston, Mass.—I asked your aid for my recitals which were given June 20th and 22d. Though unusually warm about this time, the weather was delightfully cool on the above dates. The first recital was an absolute success, and surpassed even what I considered possible; a veritable triumph. All was in tune and harmony. The second recital was even better than the first, as the pupils were much better in their singing and everything passed off successfully.¹ All present felt the wonderful atmosphere as the Spirit was with us.—*Mrs. P. H. C.*

Cornucopia, Wis.—I am so glad and thankful for the blessings I have received. I have no more anger thoughts since I joined you in the Truth. Divine Love and Wisdom is expressed in all that I think and do. I rejoice in my good.—*C. S.*

Tacoma, Wash.—One of the serious problems for which I asked your prayers has been overcome. I thank God for this great blessing and trust all to his care. I am more at rest and peace than ever in my life before.—*Mrs. G. F.*

Wittenberg, Al'ta.—I am very thankful for the help I have received through the Truth. It seems more like living to know that all things work together for good to those who love the Lord.—*Mrs. I. M.*

PROTECTION

New York, N. Y.—I have a great many blessings to tell you of. My daughter whom you treated overcame her fear and has obtained a position and signed her contract for the coming season. On the 14th of February we were protected by Divine Love from a terrible fire in our building and on our floor. We were called up and told to dress. When I got dressed I collected my thoughts and opened a closet to try to save something, when a voice said to me, "He that dwelleth in the secret place of the Most High shall abide in the shadow of the Almighty." I shut the door quickly and said, "I will not touch one thing and nothing shall harm us." Then I worked in the Silence and all was peace, although I was called several times to come out as the flames were sweeping within a few feet of our door. All at once the flames went down; not a pane of glass in our apartment was broken, not a drop of water touched us, nothing was disturbed and the damage to the building was fifteen thousand dollars. Thank God for our deliverance. Your divine ministry has done wonderful things. A janitor who was in bed with consumption of four years' standing was condemned to die. I found him the middle of February, and the middle of March he was out walking, and in April he went to work and is now well and working every day. A little girl who had lost the use of her limbs after a severe illness was told she could not walk for at least a year. After three weeks' treatment she was at school running up and down several flights of stairs. Other people with various ailments have been instantly healed.—*M. O. G.*

NOTES FROM THE FIELD

Mrs. M. A. Spiller, 1712 Main street, Jacksonville, Florida, has opened a Unity Center, with regular meetings and lessons. At present the textbook is "Lessons in Truth," by H. Emilie Cady.

The Church of the Higher Life, Boston, will occupy new and larger quarters, reopening the services October 4th at Chancy Hall Building, 585 Boylston street. Rev. Lucy C. McGee, Ph. M., minister.

Royal Fillmore, of the Unity Society, Kansas City, has gone to New York to help with the work at the Unity Society of Practical Christianity, 305 Madison avenue, during Mrs. Van Marter's vacation in England. Meetings are held daily at high-noon, also every Monday at 3 p. m.

A home of Truth and business center was opened the first of May at 135 Madison street, Topeka, Kan. At this center a printing office has been established, where the *Day Star Bulletin* (30 cents a year), is published each month and where a weekly Sunday school lesson paper, *The Child Garden*, is printed for the little children, Lida H. Hardy, editor.

Miss B. Gertrude Hall will resume her classes in Practical Christianity in October. Classes will be held in Room 210, Huntington Chambers, Boston, Mass., on Sunday evenings at eight o'clock. All will be cordially welcome at these classes.

Dr. Arthur Dudley Hall, 739 Boylston street, Boston Mass., announces that he will be glad to conduct classes, or give individual lessons, in Practical Christianity, week-day or Sunday evenings.

On September 3d, 1914, the Cleveland, Ohio, Unity Center will reopen at 10406 Euclid avenue, under the management of Mrs. C. B. Lewis. The meetings are open to all at 2 o'clock on Thursday afternoon and at 8 o'clock Tuesday evening of each week. Unity literature may be obtained.

"The New Race and The New Earth" is a booklet of special interest at this time of change and adjustment in the world's affairs. It explains conditions in the light that Divine revelation throws upon the present warlike situation, and sets forth the promises of the coming upon the earth of the Christ Kingdom in power and glory, ushering in everlasting righteousness and universal peace. Paper, 35 cents.



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*When writing for change of address, please be sure to give your
name just as it appears on the UNITY wrapper, and also state the old
address as well as new. Subscribers are requested to send their change
of address so that it will reach us before the 5th of the month. UNITY
is mailed from the 12th to the 15th of each month, but as it requires
several days to correct our list, we should have notice of change by
the 5th. We shall appreciate having the changes of address at an
early date.*

UNITY SCHOOL OF CHRISTIANITY

Its Literature, Studies, Students, Classes and Buildings

This School is not the offshoot of any Christian organization, but is an independent movement, and stands for the freedom and independence of the individual in searching out truth.

In order to comply with the laws of the land it has been incorporated, and the following extracts from the Articles of Incorporation, given by the State of Missouri, reveal the scope of its work:

"The purposes of this society are to establish and maintain a school, institute or college for the instruction in and the promotion of mental, moral, spiritual and physical principles and qualifications deemed best for the promotion of the harmony, health and happiness of mankind, and to apply such principles and qualifications for such purposes, and in healing diseases and ailments of persons anywhere; and to establish and maintain a sanitarium for the treatment and healing of diseases and ailments of human beings, and to receive and treat patients; to use all lawful and usual methods and means of communication in educating and aiding its students and patients; to give such instruction and aid to persons who personally attend the courses of study and instruction as well as those who are at a distance; to grant diplomas and confer degrees on its students who are deemed fitted to receive them.

"For the accomplishment of these objects it has power to establish branch organizations; to establish a library or libraries; to print, publish and distribute such books, magazines and other literature as will further carry out the objects of this society. To lease suitable buildings and equipment and to acquire by purchase or gifts such personal and real property as may be necessary to carry out the objects of this society, and to receive subscriptions and donations of personal property to be applied to the uses and purposes of the society; to let the use of any of its property for religious, educational or other benevolent purposes."

These articles are very broad and comprehensive, and the School has not yet set into action all the avenues through which it is empowered to work.

The distribution of literature setting forth the teaching is the strongest and best established department. This feature of the work was begun twenty-five years ago and has had a steadily increasing growth. Three periodicals are

published that are read by over 100,000 people every month. They are, **UNITY**, a monthly magazine; *Weekly Unity*, a weekly paper; and *Wisdom*, a monthly for children.

These periodicals are entirely different from the usual religious literature. They contain no news, no advertisements, no secular information. They are strictly spiritual and form a continuous text-book for students in all parts of the world.

Besides these periodicals an extensive list of booklets, bound books and tracts is printed. A catalogue is sent free to any applicant.

This School has as its especial aim and object the instruction of people in all parts of the world in matters pertaining to the unknown and popularly considered mysteries of spiritual doctrines, and especially those taught by Jesus Christ.

The three periodicals above mentioned give, during a year, lessons enough for any beginner. When these are mastered those who wish to go into the study more deeply may take up the Unity Correspondence Course, consisting of twenty-two typewritten lessons, with questions to be answered by students in writing. This course takes the average student about three years to complete. A certificate is given to those who attain a passing grade of 80 per cent.

Many students at a distance think that we have a school here which they could attend with advantage. Our students here study the same lessons as those at a distance. The only advantage of being here is the closer association with those of like thought.

From September to June, lessons and lectures are given here daily by various teachers, and a general understanding of the doctrine may be had by attending them. We find, however, that a more thorough understanding is developed by those who take up the Correspondence Course and follow it through.

In order that all who seek shall find, no specific price has been put upon these lessons. Students are asked to pay according to their ability; no one being excluded because

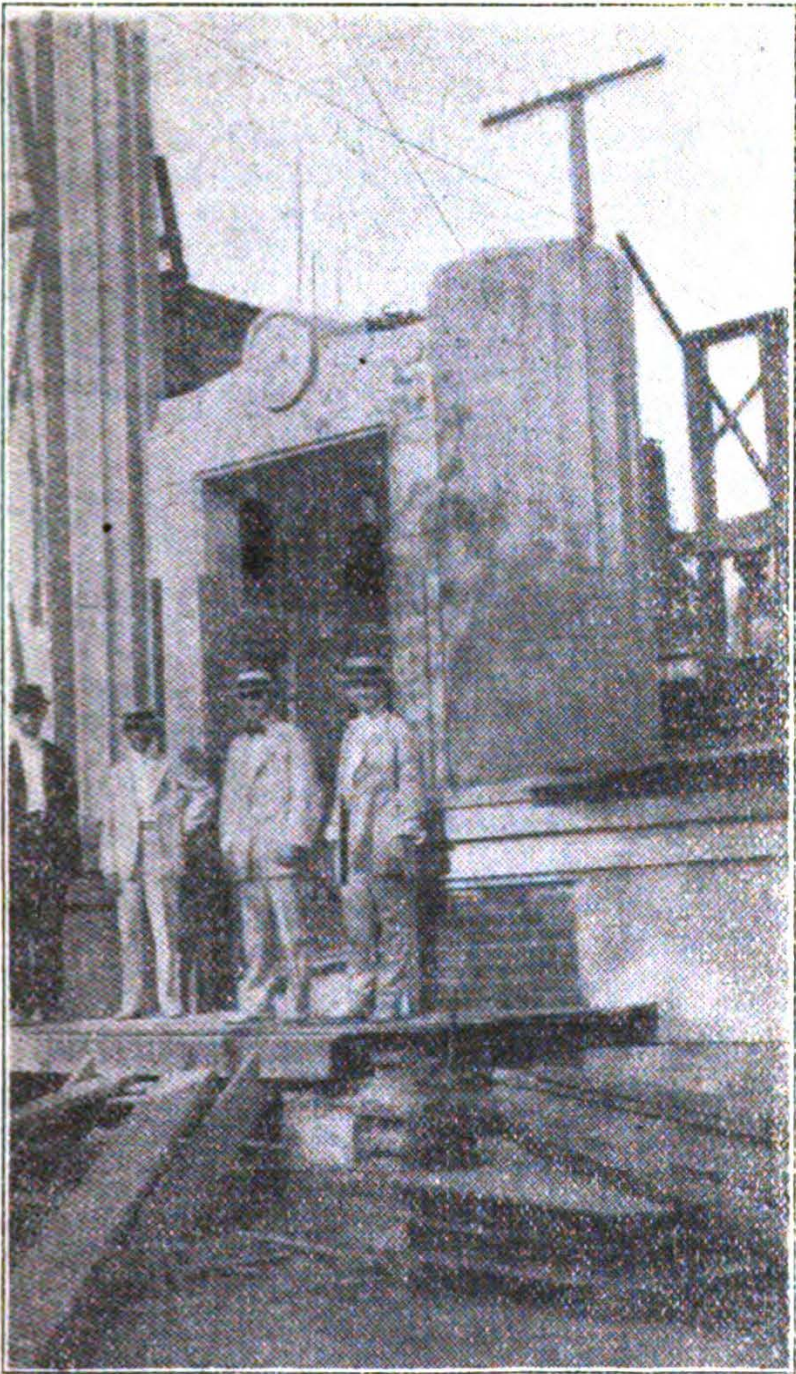
of lack of finances. The work of getting up these lessons, the grading of the matter submitted by students, and the enormous correspondence and postage connected therewith, is one of the heaviest taxes upon our Society, and we pray earnestly that every student will appreciate this and make a just financial return for each lesson. This Society is not endowed. Its income is derived from the free-will offerings of those whom it serves.

Buildings at headquarters are necessary, and we are now about to complete the New Unity Administration Building, of which a photograph is given in this issue of UNITY. It is a four-story reinforced concrete structure and will cost about \$60,000. Our friends in all parts of the world are sending contributions to help pay for it. We have to date received between \$6000 and \$7000.

Jesus laid special stress upon the power of words. He said the word is the "seed." Good words well planted will grow good works. We appreciate this and we want a lot of such words to go into the New Unity Administration Building. We are asking all our friends to send us a written blessing to be deposited in the cornerstone. Just write it out in your own original way and sign your name.

Some people who have never uttered a blessing approach the subject with a certain awe, as if blessings belonged to the clergy alone. Don't let this feeling deter you. Your blessing may be more acceptable in the sight of God than that of the most famous prelate in the land. Express yourself in your own original way. One of our young members was asked to give a blessing for prosperity and she replied, "Oh, I don't know any blessing. All I can say is, '*God make it grow.*'" This was the finest blessing of all.

The power of concentrated spiritual words is being put to a test in this cornerstone. Already some of our spiritually minded people feel the strong vibrations whenever they pass the new building. If they feel the power now, what will it be when 50,000 to 60,000 written blessings, with the living word-substance flowing from each soul, are planted in that cornerstone?



The new Unity Building in course of construction, as it appeared Aug. 13th, 1914. The men in the picture, beginning at the left, are Mr. Simpson, Mr. Ingraham, Mr. L. Fillmore, Mr. C. Fillmore.

A LETTER FROM A UNITY MEMBER IN PARIS

*15 Rue de arc de Triomphe, Paris, France,**August 2, 1914.*

To the SOCIETY OF SILENT UNITY.

Dear Friends—At this moment my heart is so filled with love and gratitude to you, for all the help you have shown towards me in the way to find the Truth, that I feel I must write you of it. These last two days I have realized so clearly that all creation is spiritual, and that I as the offspring of Spirit possess riches which no man can take from me, and which are the only true and lasting ones. I have watched this panic of people fleeing, leaving behind them all their most cherished material wealth which at such a time is the greatest worry and encumbrance, and wringing their hands in despair, not knowing where to turn for help or guidance. We, that is, my sister and myself, are remaining here, for we have nowhere to go; and why should we, for is not God our Father just as much here in Paris with us as in our home in Australia?

Yesterday for one moment I allowed the horrors of what this all means to overcome me, but then I looked up and saw the sun shining so brightly, so I realized, "There, now you see the sun; it is shining on France, on Germany, on all the world. All this tumult does not change it. So is not God your Father here too, just the same? He is not moved to be otherwise than what he always is, Divine Love, Life and Harmony, the Substance of all that is. God is not made any poorer because there is a lack of money and food here. You had enough of all that is good last week and you have it this week, too. For God your Father is the same yesterday, today and forever."

I am so happy and am filled with love and thankfulness to God and all mankind that words cannot express it. I pray day and night for all the world, and hold to no thoughts but those of Truth. I refuse to listen to all the horrors to come.

I have been praying now for months for guidance, and so I know it is God's will I am here, and it is his will that will guide me for tomorrow as well.

We have the chance to leave France today, but we have not the money to do so, nor in fact anywhere to go. We, therefore, for the next three weeks are obliged to remain here, as all railways, etc., are used for the troops. There are certain police forms we are obliged to follow which assures us all material protection. That is our situation at the moment.

I know I need not ask you to pray for my protection; you are sending out your thoughts of peace and love and good-will towards all men, for I feel them and join mine to them.

I count every bitter hour of struggle I have gone through to gain

this peace of mind which passes understanding as the greatest blessing I can ever know, and today I would not change places with all the riches of the world, for I have that wealth of God's love in me which is all my existence—I possess all. With all my heartiest love and thanks to you,
 Yours gratefully, *Mabel Huntley.*

When the war broke out the Silent Unity department asked our business office to make a list of all European subscribers, and we at once took them under special spiritual protection. The above letter shows that those who believe in God and trust him as their all providing Good, are brought into contentment, peace of mind, and necessary prosperity.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the October UNITY:

CLASS THOUGHT

October 20th to November 20th, 1914

Held daily at 9 p. m.

O Thou Divine Life, Love, Substance and Intelligence! Manifest thyself in me in thy Perfection, in the name of Jesus Christ.

PROSPERITY THOUGHT

October 20th to November 20th, 1914

Held daily at 12 m.

My Prosperity is founded in Righteousness, and perpetuates itself in Justice and Generosity.

TO PUBLISHERS AND AUTHORS

Please do not send us books for review nor manuscripts to be printed in books. We do not publish books for the trade and cannot give estimates for authors.

UNITY SCHOOL OF CHRISTIANITY.

NOTICE TO ENGLISH READERS

The authorized British edition of "Lessons in Truth," by H. Emilie Cady, is published and for sale by L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C., England.

"THE SILENT SEVENTY"

The organization known as "The Silent Seventy" is one of the departments of the Unity School of Christianity. The idea originated with the text of Scripture found in Luke 10, which says:

"The lord appointed seventy others, and sent them . . . into every city and place, . . . And he said unto them, The harvest is plenteous, but the laborers are few: . . . Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven."

Our members, then, are the laborers sent unto the plenteous harvest. They are not doing the special work of teachers and healers, but are spreading the Gospel in their daily life by example, timely words, and a distribution of literature (without money and without price), which is supplied them free of charge from the Unity School. There is no bondage of any kind, only a call to report progress as the Spirit dictates.

They are set apart in groups of seventy, and the membership since June, 1910, has multiplied to nearly twenty-seven seventies, making a working body of close on to nineteen hundred members, who are scattered all through America and Europe, and even to such remote corners of the globe as India, Africa and Australia.

This message concerning the emancipation of humanity from sin, sickness, sorrow, poverty and death is finding its way into every city and place in fulfillment of the Scripture. There is quiet enthusiasm spreading through the ranks, as is evidenced by the correspondence, from which a few extracts are here given as follows:

Webster Groves, Mo.—I want to learn where to place your good literature, where it will "accomplish that whereunto it is sent." One friend, I know, has been helped in overcoming the fear of a fatal malady. Another came back for more to read and to send away to relatives. Still another, a school teacher, has upon request been supplied from my back numbers of UNITY. She says she wants to know what Practical Christianity is. I do desire so much to be "rooted and grounded in the faith" so as to be a perfect channel for the life and love of the Divine to flow out to the world, and the seasonable Word to ever be on my lips.—P-21.

Portland, Me.—"The world is full of discouraged people and we have power to say a helpful word or do a kindness which will drive discouragement from their hearts."

Your literature has the power to do this, and I have placed it mostly with discouraged people and, I hope, in fertile soil. Also I have introduced UNITY to many, and sincerely hope that you will have many new subscriptions. In addition to literature distributed, they require to be taught how to pray.—U-52.

Savannah, Ga.—My life is broadening in a spiritual way very noticeably and I am constantly filled with a desire to pass on the good to others. Some of my friends here are very greatly interested in knowing the Holy Spirit. They desire to give up their lives to the leading and guidance of the Holy Spirit. They are hungering and thirsting after a knowledge of the Truth. The little tracts sent out by the Silent Seventy, and which I distribute as I feel led, are bearing fruit.—J-56.

Auckland, N. Z.—I know I am guided what to say to those who come to me for help, because things come to my mind to say that I have not thought of before, and they will stop me and exclaim, "That was just what I wanted," or something like that. It is such a joy to help and show people the "way out," for that is what we do; we can't go the way for them, only show them.—E-11.

Progress has been steady and, with increased growth, the idea presented itself of instituting some preparation of the worker for his work, which gave rise to a system of tuition known as the "Silent Seventy Pamphlet Instruction," (do not confuse this with the Unity Correspondence School Course), which all who desire may carry out. This embodies nothing more strenuous than a careful sentence-by-sentence reading of the literature—the members thus being prepared to distribute with wisdom.

It is organized so as to give a clear understanding of the fundamental principles of the Cause, and enables the message to be carried to the outer world and presented in plain, explicit language, leaving no doubt in the minds of the hearers as to the meaning. This, too, has brought an influx of appreciation, from which we make a few extracts as follows:

Ophir, Utah—I certainly deem it a God-given privilege to accept your kind and generous offer of instruction for the Silent Seventies, and am so delighted that the work has been systematized by such an efficient and loving hand as our beloved Unity. I know I feel impregnated with greater power to go forth in the work, at every word of instruction from your wonderful radiant hand.—S-62.

Bellevue, Wash.—I shall be very glad to take up the study of the selected literature. As you suggest, it will not only make me a more efficient worker, but will also give me a clearer understanding of just

what is my duty and privilege as a child of the King. It is just what I have been wishing for. The people are receiving the literature gladly; all seem hungry for the Truth.—Y-1.

St. Louis, Mo.—I am delighted with the prospect of a course of study which, I am sure, will enable me to become a more effective worker. I gratefully acknowledge receipt of a fresh supply of literature which I shall take pleasure in distributing as opportunity permits. Thanking you for your kind offer, and anxiously awaiting the pamphlet and list of questions, I am—Y-15.

Do we realize that all of this is leading up to a momentous issue? Wildly chimerical as it may seem to the average mind, we are, as a school, doing the work of John the Baptist for a new age. A New Heaven and a New Earth are preparing in our midst, and we assert with positive assurance that the conquest is near at hand of all the ills to which humanity has thought itself heir.

Today, in the Here and Now, we are tasting some of the sweets of victory that give fresh impetus to our efforts, and before many days we shall stand witness to the change the power of God has wrought. "There is only One Power and One Presence in the Universe—the Good-Omnipotent." That truth is breaking into the consciousness of men, and soon there shall become manifest the New Earth, which, from the beginning, has been promised unto God's children.

This we send forth as a Call to you! A Call to be one of us. A Call to unity in its broadest, deepest and most interior sense. We send it out through the pages of the magazine, and we send it out into the world of thought, knowing that it will be caught up by every soul that can perceive the Signs of the Time, and recognize the Truth of the near advent of a New Era, in which every unit becomes a Prophet of God.

THE METAPHYSICAL BIBLE DICTIONARY

We are pleased to announce that the Metaphysical Bible Dictionary, so long promised to our students, is now ready for delivery. The Dictionary has been running in *UNITY* for several months, but now it is arranged with a view to greater convenience for reference. The names are alphabetically listed, and, with the key as given in the introduction by the author, R. C. Douglass, there can be no difficulty in interpreting the Bible from the esoteric standpoint. The Dictionary is neatly brought out in paper covers and will be mailed postpaid to any address for 50 cents. Send orders to Publishing Department, Unity School of Christianity, 913 Tracy Ave., Kansas City, Mo.

WEEKLY AND MONTHLY UNITY

Milford, N. H.—I am very much better in every respect than I was a month ago. I am gaining in strength daily. I read the *Weekly* and monthly *UNITY* every day, and I find them so helpful, elevating and inspiring.—*Mrs. K. H. B.*

Omaha, Neb.—My health has improved wonderfully and work does not seem such a burden to me any more. I watch for *Weekly Unity* every week and spend many hours reading both *Weekly* and monthly *UNITY*. They are such a comfort and peace to me.—*Mrs. G. F. B.*

Atlantic City, N. J.—I was loaned a copy of *UNITY* magazine and find its works are beautiful and its messages of healing most impressive. It contains just what I have wanted to hear.—*M. G. B.*

Pittsburgh, Pa.—A great change has come to me through your efforts. I have taken God into all of my affairs. I am studying constantly the wonderful law of right thinking. *UNITY* magazine is a wonderful help to me.—*E. E. M.*

Boston, Ga.—My stomach does not give me the trouble it did before you began treatment. My faith in Christian healing is growing every day, and I am strengthened by reading *UNITY* magazine. The more I study the more I want to.—*Mrs. T. W. L.*

Watertown, N. Y.—I am doing well and feeling better all the time, and I am very thankful to God. One year ago I had no hope whatever. Now I have all faith in my indwelling Lord. I love *UNITY* magazine and wish everyone knew of it.—*Mrs. F. E. T.*

Brooklyn, N. Y.—I have enjoyed every issue of the *Weekly Unity* to the utmost and feel that it has done me much good. I am so glad that I ever heard of such a wonderful help as your *Weekly* has given me. My wages were raised in September and I have been more prosperous than ever before. I feel that it all came to me through the Truth.—*E. G.*

Saylor Park, Ohio—Please accept many thanks for continuing to send *UNITY*. *UNITY* has been a great blessing to our house and every day I understand its teachings better.—*N. A.*

Marshallville, Ga.—Wife and I have been reading your literature for only a few months. *UNITY* is a great consolation to us. Many blessings to us have been visible and to show you a small part of our appreciation we hand you a love-offering.—*E. M. R.*

Tampa, Fla.—I wouldn't give *UNITY* up for the world. It has brought me peace and happiness, and I have learned through its teachings the way to trust the Lord more than I ever did before. Praise the Lord, and bless his holy name.—*S. M.*

Middletown, Ohio—I thank God for having placed in my hands *UNITY*. I am a new man, seeing the Truth so plainly before me, as do all who read it. It is indeed Practical Christianity.—*R. W. C.*

Lexington, Ore.—I wish to thank you heartily for the sample copy of *UNITY*—the practical exponent of the precepts of the gentle Nazarene. It is crammed full of soul inspiring thoughts from cover to cover, and, according to my intuition, is radiant with Christ power.—*J. A. M.*

Doyle, Cal.—I find that your teaching opens up a new religion to me. Since reading *UNITY* I have often found the path made straight, and wish to thank you for your help. Am so grateful to you for revealing the ever-present help.—*Mrs. A. J. H.*

La Grande, Ore.—The magazine *UNITY* is the greatest blessing that ever came into my life.—*Mrs. E. R. M.*

Emporium, Pa.—I see such good results from your treatments in my home that I am asking treatments for myself. *UNITY* is the grandest thing that ever came into our house.—*W. B. T.*

New York, N. Y.—I want to thank you for the constant help given me in the *Weekly Unity* and for the keen pleasure which *UNITY* is to me, too. I read them every day and they are an inspiration.—*B. F.*

Herculaneum, Mo.—I have read *UNITY* for a year and it is a welcome guest at this home. We cannot do without this paper anymore.—*G. L. M.*

Tacoma, Wash.—I wish to tell you of the comfort I have derived from *Weekly Unity*. It seems each week that it contains just what I am in need of.—*Mrs. S. L. O.*

South Bend, Ind.—The paragraphs, "Things To Be Remembered," in *Weekly Unity* are so helpful to me, and start long trains of thought. I turn to them eagerly.—*M. G. S.*

Chadbourn, N. C.—*UNITY* is the plainest exponent of the written word of God I have ever read. I am inspired through its teaching to try to live and demonstrate what God intended me to be. I want to realize the glory that was mine in the beginning.—*Mrs. W. J. H.*

Colorado Springs, Colo.—Every copy of *UNITY* is just a little better than the last one, so I do not wish to miss any. Your treatments have helped me in every way. One of my greatest blessings is that my husband is interested in this work of giving the Truth to those who have been in darkness, that they may know the way of light and life.—*J. C.*

Clemson College, S. C.—I love the teachings of *UNITY* magazine, and wish I could send it to every gloomy corner and let it brighten up the dark places.—*C. T. M.*

A METAPHYSICAL DIRECTORY

"The Bulletin," a Directory of Christian Teachers, Healers and Truth Centers in all parts of the world, will be sent free on application to Unity School of Christianity, 913 Tracy Ave., Kansas City, Mo.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Long Beach, Cal.—Metaphysical Library, 346 E. Broadway.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; Whalan's News Agency, 233 S. Spring St.
Oakland, Cal.—Rock Ridge Truth Center, 5554 Lawton Ave.; California College of Divine Science, 727 W. 14th St.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 2d St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.
San Jose, Cal.—Home of Truth, 144 North 5th St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
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Detroit, Mich.—Detroit Metaphysical Alliance, 318 Woodward Ave.
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St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
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Brooklyn, N. Y.—Center of Practical Christianity, 116 Cooper St.
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Philadelphia, Pa.—Unity Center, rooms 525-6 Presser Bldg. Annex, 1713 Sansom St.
Portland, Ore.—New Thought Library, 335½ Main St.; The Metaphysical Library, 308 Central Bldg.
Tacoma, Wash.—Clyde A. Bell, 3122 South 9th St.
Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University Place.
Perth, W. Australia—The Truth Center, Viking House, William St.
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Edinburgh, Scotland—The Higher Thought Center, 49 Shandwick Place.

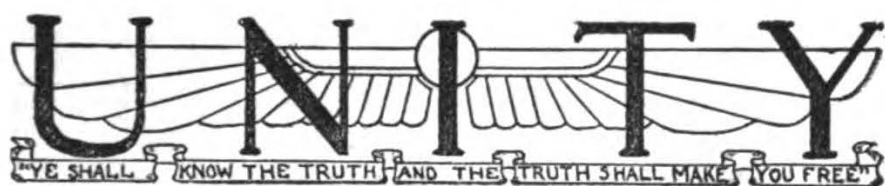
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VOL. XLI KANSAS CITY, MO., OCTOBER, 1914 No. 4

TEMPLE TALKS

THE PURE REASON AND HONEST LOGIC OF PRACTICAL
CHRISTIANITY

CHARLES FILLMORE



HERE is nothing new under the sun." Modern metaphysics is merely a revival of the philosophies taught by the wise of an almost forgotten past. The principles that underlie existence are being again brought to the attention of men. Again the wheel of knowledge has turned its cycle round to us and we catch once more the light of pure reason and honest logic. The people of this age are not logical—on the contrary pure reason is an almost unknown quantity. Consequently when strict deductive methods are introduced and logical conclusions reached from a stated premise, the intellects of most people rebel. They have always assumed that certain relations existed arbitrarily, no matter how opposed they were to the harmonies necessary to cause and effect.

In order to arrive at a mutually harmonious and correct conclusion, the result of a logical argument, we must have a premise or point of beginning upon which we can all agree. Logic in its strictest sense is the only accurate method for arriving at truth, and that system of philosophy or religious doctrine which does not admit of the rules of perfect logic in reaching its conclusions from a stated premise, must be outside the pale of pure reason and in the realm of man-made dogma. *Logic* and *logos* are almost synonymous terms, and the highest scriptural authority tells us that all

things were made by the *logos—ratio—reason*, and *oratio*, *word* or *speech*. Hence, the *word* of *reason* or the *reasonable word* is the very foundation of the universe. Therefore, to know accurately about the reality of things we must disregard all appearances as indicated by the five senses, and go into Pure Reason—the Spirit from which was created everything that has permanent existence.

Practical Christianity and Truth are interchangeable terms and stand upon the same foundation. Practical Christianity is not a term applied to an arbitrary theory of human origin; nor is it a revelation to humanity from some prophet whose word alone must be taken unquestionably as authority. It is in this respect totally different from the many religious systems of the world, because it does not in any respect rest its authority upon revelation. It has no dogmas nor creeds, nor are its students expected to believe anything which they cannot logically demonstrate to be true. Thus it is the only system of religion before the people today which, because of its universal appeal to the pure reason in man, can be applied and accepted by every nation under the sun.

It takes as the basis of its doctrine a fundamental truth that is known alike by savage and civilized, and from that truth by cold, deductive reasoning arrives at each and every one of the conclusions which are presented. Thus it does not in any manner partake of the popular idea of religion, as a vague something which has to be accepted on faith, and believed regardless of its inconsistencies. On the contrary it invites the closest mental scrutiny, and the analytical logician will find a new world open to him in following the sequential deductions which this science of pure reasoning evolves.

This system of deductions from intuitively ascertained facts is not new, nor are its conclusions new, for the historian tells us that similar methods of arriving at the fundamental truth of things were in vogue thousands of years ago. And long before the historical period legend and tradition reports the existence of temples where pure reason was

taught. History also tells of similar schools that existed five thousand years before Christ.

It is recorded that before entering these ancient schools the student was required to drop his preconceived notions and prejudices and learn to think freely from cause to effect, disregarding entirely the phenomenal world and all of its testimonies. To "beware of the illusions of sense" was enjoined upon all who were seeking Truth, and the same rule of action holds good today. You will find, if you are faithful in following the line of argument, that a principle will be disclosed to you which will demonstrate itself in an unmistakable manner. The logical deductions from the premise stated may not come to your full comprehension at once because of certain intellectual limitations into which the race has plunged itself. Men have been so long divorced from logic and pure reason that they are confused when a clear-cut proposition is stated and carried logically to a conclusion along the lines of perfect sequence. To think in an independent, untrammelled way about anything is foreign to the habit of the races of the occident. Our lines of thought and act are based upon precedent and arbitrary authority. We boast much of our freedom and independence, but the facts are that we are servile to custom and tradition. Our whole civilization is based upon man-made opinions. We have never thought for ourselves and consequently do not know how to think accurately and consecutively upon any proposition. We have not been trained to draw conclusions each for himself from a universal pivotal truth, and consequently are not competent to pass judgment upon any statement so predicated. Our manner of deciding whether or not certain statements are true or false is to apply the mental bias with which heredity, religion or social custom has environed us, or else fly to some man-made record as authority.

In the study of Practical Christianity all such temporary proofs of Truth are swept aside as chaff. We entertain nothing in our statements of Truth but what is capable of the most searching logical analysis, and can also be practically demonstrated.

In order to carry on an intelligent, rational line of argument it is necessary to find a mutual starting point which is universally accepted as true. Now, there may be many pivotal points chosen from an intellectual standpoint that would doubtless be accepted as reasonably true, but upon close analysis they would usually be found resting upon another and anterior so-called truth. For instance, we might agree that ponderable objects always fall toward the earth, yet the question quickly arises, "What causes them to fall?" The ready answer is, "Gravity, of course." "But what is gravity?" Thus we are led back and back until lost in first cause or God. So in agreeing upon a statement as the basis of an argument of universal nature we must be careful to get one that has no anterior. There is and of necessity can be but one such, and that is First Cause or God. When we have fully agreed that everything of which we are cognizant can be traced in its last analysis to God, and no farther, we have a basis upon which to rest a doctrine that cannot be successfully opposed, if its deductions are logical and can be demonstrated. This is exactly what is claimed for this Science of Christ: that it is not only a system of philosophy which cannot be disputed by the rational mind, but that it also demonstrates in the world of phenomena that its conclusions are true.

Now, having decided upon God or Primal Cause as the basis of our system, the next step is to decide upon the nature of this Primal Cause. It is safe to assert that in all the world could not be found a single person of intelligence who would say that God was anything but Good. It requires no exhaustive reasoning to arrive at this conclusion, for it is the ready response of the intuitive faculty of all mankind, which it is always safe to count as correct. Even those who think that evil actually exists as a principle, claim that God is *All Good* but that he allows his opposite, the Devil, to possess part of his kingdom to accomplish certain ends.

Having agreed that God, or the Primal Cause of all things, is the only safe basis upon which to predicate an ar-

gument that deals with life in all its sinuous windings, and that the nature of that First Cause must necessarily be only Good, we can by logical deduction evolve a doctrine that must of necessity be universal in its application.

It is sometimes thought by certain people that man should not attempt to find out the nature of God because he is so far above and beyond the comprehension of the finite that such attempts are sacrilegious folly. Yet when carefully analyzed it is found that the one aim and end of man's existence is to find God. The source of life is the great mystery which has commanded the closest attention and study of men in all ages, and as that source must be the Infinite, it is thus ever inviting man to comprehend it.

The Bible says, "No man hath seen God at any time," and our physical scientists all agree that primordial life or First Cause is invisible or spiritual, and exhibits itself as an intelligent force. Hence, we assert as corollary to the statement that God or First Cause is *Good*, that he is also Spirit.

Having established a basis grounded in irrefutable truth, and from which deductions may be drawn in an infinite number of directions, the next very natural question that presents itself is, "What good can come to man from a study of God?"

It requires no deep thinking to perceive that as God is the source of all *Good* and all *Life*, in no other direction can man find that for which his heart longs. Yet so material are the concepts of men that the foregoing question is frequently asked. The intellect also questions whether or not the finite can ever comprehend the Infinite, and consequently doubts the usefulness of such study. The facts are that the only good that has ever come to this world has been through the study of God, notwithstanding that the preponderance of that study has been of a nature to preclude the discovery of God or his mode of manifestation. People have been taught that God was a personal being who ruled the universe much after the manner of an arbitrary monarch. This erroneous and contracted teaching has led to a belittlement of God in the concepts of men and they

have imaged a man-god and made a "graven image" of God, who is Spirit.

The true concept of God is that he is the Intelligent Principle of the universe, and, like all principles, totally impartial in his manifestations. This is the concept of God which has come to us in this awakening age, but it is not new, for the wise old sages of the Orient tell us that their ancestors thousands of years ago, in secret temples dedicated to the study of God, or the Primal Cause of all, found that in certain stages of high understanding, the result of systematic training, they came into such harmonious relations with this primal principle or First Cause that they were endowed with causing power themselves. They did not seek God for the sake of the power over things which might thereby accrue to them, but that they might have wisdom and understanding of the Good. They found that by thinking right thoughts and living unselfishly, they awakened new faculties within themselves. They sought the Good or God, and in harmony with that law by which like attracts like, the Good or God sought them. They found that when they came into right relations with the Good, they had apparently supernatural powers. They found what Jesus Christ called "the kingdom of heaven within," and all things were thereby "added unto them." They caused, so tradition and certain records say, rain or sunshine, heat or cold, and produced at will all the fruits and flowers of the field. These records state that they could also fly through the air, having acquired an understanding of that which lies back of gravity. They, in short, controlled all the so-called forces of nature by the word or thought, and proved conclusively that we become like that which we study. They studied cause and became masters of the world of effects.

They found in coming into relations interiorally or upon the spiritual plane with this invisible Cause, that they were moved by it to give expression both in thought and speech to certain words, and that when those words were so expressed by them, wonderful transformations took place

in their surroundings. The conditions which they had always assumed to be impossible of variation from what are known as the laws of nature, were in the twinkling of an eye set at naught. They had always believed that sickness, decay and death were part of an immutable law, yet they found that certain words, which were in harmony with the pivotal truth that First Cause or God is Spirit and All Good, healed the sick, made happy the sorrowful and filled the coffers of the poor.

They thus found that this invisible Principle was pure intelligence, and that it expressed itself *only* in the words or thoughts that produced these happy results. They also found that the words which worked such wonders in transforming their surroundings, always represented those qualities which by deductive reasoning they found could only originate with a Being or Principle of goodness. Thus they not only knew God as All Good through the intuitive faculty, but they proved him so by demonstrating that he responded to those attributes *only* that were representative of the Good. Hence these words they called words of Truth or Reality. On the other hand, they found that certain other words or thoughts that did not correspond to nor harmonize with the attributes of a primal cause of Good, produced conditions of inharmony. Under their expression people became sick, sorrowful, and generally unhappy.

Thus by comparison, under spiritual illumination, logical deduction and practical demonstration, they arrived definitely at the words of Truth and their opposites, or words of error. They knew that the words of Truth must proceed from the cause to which they corresponded and consequently must be the Real; and that, as they could find no tenable point of origin for the opposites or words of error, they necessarily classified them as the unreal, the nothings, the dropping away from the One Principle of the Universe.

Thus they arranged and classified their words of *Reality* and unreality as the electrician of our day classifies the positive and negative poles of electrical action. In the realm of mind the effect of the expressed words of Truth

are fully as forcible as is the positive pole of the battery in the realm of electricity. It is an exact science and can be demonstrated as such by all who will study it assiduously. It is the science of life, and upon its understanding hinges the happiness or unhappiness of man's existence. It is not a science whose laws were discovered and arbitrarily classified by those metaphysicians of the past. On the contrary it is universal in its unfoldment and application. Every man works in its laboratory every day of his life, and is using its principles with every thought he thinks and can demonstrate the law himself.

Hence, no one should be ignorant of the effect which the manipulation of these hidden forces produce in the character and surroundings of each child of earth.

This is the science of the higher metaphysics. Not the metaphysics of a certain school of these latter days of whom Carpenter and Lewis are representatives, who claim that mind is a product of the brain as bile is of the liver. These metaphysicians are strictly on the mortal plane, which is plainly evidenced in the vague and irreconcilable literature which their hazy theories have produced. Pure Christianity is a spiritual doctrine and has no questions over which men may argue—it has no opposite whatever. In its purity it is *one* with the underlying cause of all that *is*, and it admits of no differences among those who understand it. The modes of teaching it may vary, as do the characteristics of each teacher, but they must necessarily all teach the same Truth, though their words and illustrations may differ. So each individual needs but to be given the key in order to unlock for himself the entire metaphysical plan of the universe.

The Principle of Being is not only *All Good*, but it is *All Intelligent*. It is the fount of your intelligence, and when you study it you will find yourself becoming one with the principle of all wisdom. Thus to be one with the principle of All Intelligence is to *know*, and when you *know* you will find yourself so broad in judgment and understand-

ing that you will have charity for all who differ from you in religion, metaphysics or even politics.

This system of metaphysics is but another name for Universal Truth, and it consequently covers the therapeutic, ethical and religious departments of life.

Metaphysical therapeutics treats of healing by an understanding of the reality of things. It does not in its exact meaning teach how to heal diseases by the power of thought, but it does teach how by the power of thought false conceptions can be eradicated and the Divine Reality thereby come into manifestation, which shows forth in health and harmony. This department attracts the majority of people, because of the great need of healing.

Ethics in the curriculum of metaphysics shows the student how the moral world may be reformed. It teaches him how he may be wise and happy by holding in mind certain thoughts that will bring about these conditions. It shows him how he may attain his ideal ends in reforming society. It shows him how a dull, stupid or ignorant mind may be quickened morally and brightened intellectually by the power of right thinking.

The religion of metaphysics includes all these and adds to them a certain and sure knowledge of man's immortality and Divine relation.

The religion of metaphysics is its crowning principle—it is this department that places it in the category of science, which no other religious doctrine before the western world today can claim and demonstrate. But this religion is a science—the science of life, and it will so demonstrate itself to the student, both logically and practically. When you understand it in its religious aspect you know your true relation to the Creator and just what that relation must lead to. You get a revelation of your status as a living soul that is impregnable in its logic, and you are brought into such close relations with the Divine Cause that you know intuitively that you are not of the flesh, but of God.

But it is in its therapeutic department that man is most interested. He has one or more of the many thousand ills

that the mortal is heir to, and he seeks help. He has sought in vain for a panacea among the physicians and as a last resort flies to metaphysics. Thus the primary course in this line of study deals largely with the cure of bodily ills. In its higher aspects it translates the body into spiritual ideas, and proves itself by regulating every department of life. Nothing is too small or insignificant for its uplifting presence. It is not a theory but life and its harmonious manifestation. Those who have honestly studied it and applied its rules in their daily work will tell you that it has made them over physically, mentally and morally. They will tell you that they are better men and women; that life has new zest for them, and that they can now do good and help others where before they were powerless.

Yet they will tell you that they were not able to make this science fit into their old theories and incoherent vagaries in matters religious and ethical. They will tell you that its very simplicity stood in the way of their quick acquirement of its power. They had listened all their lives to learned and ponderous disquisitions of professors upon the body and mind, man's relation to his maker, etc., and had long ago decided that only the very learned could ever hope to fathom the depths of wisdom necessary to comprehend even a very little of the subject. They will also tell you that they have from childhood listened to flowery sermons by learned divines about God and man's duty to him. Yet in all this they will tell you that the subjects were so encumbered with the ponderous appearance of wisdom that they failed to connect them with simple, everyday life. But here we have a presentation of the deep things of God so simple and easy that the wise and mighty of this age pass it by as a religious vagary. But, remember the words of Jesus, "Ye must become as a little child."

For many hundreds of years the church has been in more or less of a wrangle over points of doctrine, notwithstanding that Jesus Christ left no doctrinal precedents to quarrel about. He is not recorded as ever having written a line except upon one occasion, and that was in the sand.

His was peculiarly a religion of works, and when the disciples of John the Baptist came to inquire as to his divinity, he told them to tell John what they saw: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them."

Jesus knew that words without works were dead, and his whole life and teaching had for its object and aim the demonstration in actual, everyday life of a religion based upon Truth. The established churches in that day as in this, had, through formalism and materialism, lost the power to demonstrate the Truth in the affairs of the people, and Jesus Christ, as he said, came to restore the law. So in this day this doctrine of Christ comes again to restore the law of Pure Logic.

The problem of life is getting in more and more of a tangle daily among those who depend upon the material. There is much running to and fro upon the earth by the seekers for satisfaction, yet no satisfaction is found.

Where will you find a person who will admit that he has peace of mind, health of body and a knowledge of Truth? The rich admit that their possessions bring increased cares and great mental disquietude. The poor long to be rich, not knowing that happiness cannot be bought with money. The learned are not satisfied with their acquirements because when they just begin to get wisdom their bodies fail them and they die. So it goes among the denizens of this discontented world of matter. Many lose faith in things ever being better and commit suicide, thinking thus to be free from their trouble, but the great majority live on, hoping that the next world, so graphically described by the ministers, will give them the desires of their hearts. Poor sufferers! They are trusting for that in an indefinite future that may be had right here for the taking.

(To be continued in November UNITY.)

To have a true friend one must love truth and right better than he loves that friend.—*W. C. Gannett.*

THE PRESENT AND THE OMNIPRESENT

EDNA L. CARTER



So commonly understood, the word "present" is limited, excluding all that is past and all that is future. In the right understanding of "present," it includes both the past and the future. There is therefore a difference between the word "present" as the mortal man sees it, and the Omnipresent. The now-presence of Spirit is not a limitation of time. The "Eternal Now" is far above and beyond mortal man's concept of the present. If the "present" is circumscribed by eliminating from it all past and all future, an unthinkable condition is made. A man would be a non-entity who had no conscious connection with what has already taken place and what is to take place. The biggest man and the broadest is the one who is rich with the living past and the living future. Of course the past that is dead is a clog, and the future that is only visionary has no life-giving substance; but the Eternal Now includes all that is vital without regard to past, present or future.

When we speak of living in the Now, it is very necessary for us to understand that we do not mean that idea of present which is limited by cutting off all that has gone before and all that is yet to come. The man and woman of the world are worth something just to the extent that the benefits of their past are vitally with them in the present, and their outlook for the future is broad and confident. It is impossible for one to grow either in the worldly sense or in Spirit without this incorporation into what we call the present, of all the vital past and the vital future. By this unity and incorporation of the three in one we make the true present. A past which is what we may call dead should be allowed to pass away; but whatever is living and omnipresent in that past belongs to the now as much as to any preceding now. The spiritual man sees Omnipresence

in the past and in the future as well as in what is called the present.

The prophecy of Spirit is given in what man calls the past for a time that he calls the future, but here again the difference between the Omnipresent Now and the mortal division of time, past, present and future, should be considered. Prophecy is most necessary to the man who would properly fit and prepare himself for the work of the Lord. Just as the man of the world is most successful who can look ahead and discern the possibilities of the future, so the student of Truth who sees the relation of past, present and future in Omnipresence is best fitted to deal with the problems of life. We can reason this out and see that it is so, even if we do not have confidence in God's wisdom in giving prophecy. The mere fact of his giving it should be all the evidence of its value that we need, but in addition to this we may have the assurance of the logic of our own mind. There is a vast difference between day-dreaming and the vision of the future seen in the light of Divine revelation. Spiritual prophecy has the life and substance of omnipresence, and the mortal's dream of the future has no such substance and life.

To believe in and understand prophecy requires faith. The natural man cannot understand the things of the Spirit of God, and they are revealed to the babes, those who are not wise in their own conceits, but are willing to humble themselves and accept God's message through whomsoever it may be given, whether these inspired ones live in this age or have lived in past ages.

The Word of God given by inspiration is just as valuable when given to Isaiah as when given to any man of the present day. Times do not cut any figure at all. If we scorn the word of inspiration as given to the prophets, we have no reason to have faith in what we believe to be our own inspiration. God is no respecter of persons. He does not respect people of one age above another, but gives his messages out in Divine Order whenever they are needed.

Just now when the fulfillment of so many prophecies is

at hand, the one who has faith in the prophecy and is informed concerning it, is in a much better condition to meet safely the changes that are coming than are those who are in darkness concerning the meaning of conditions about us; and the more fully he is informed about prophecy and the more of faith he has in it, the easier will he be prepared to adjust himself to the new order that is coming, and help others to adjust themselves. No one can instruct another when he himself does not know.

Our appreciation of prophecy is increased by the fact which we all recognize, that all work to be done successfully must be done in Divine Order. From what we understand of God's character, we know that there must be Divine Order in all that he does, and that he must have a plan for doing his work. God cannot successfully carry out his salvation for man if he goes about it in a haphazard way; neither can the plan be successful if it depends upon the whims or the wisdom and power of the mortal man. God's great plan for redemption is clearly outlined in the Bible, and the prophecies contain a large part of the information of what is to be done in the world and through the world by the Lord. Those who want a place and part in the work must necessarily be informed as to what the work is to be. If each one should work according to his own ideas and his own plans, nothing would ever be accomplished. There must be a unity of all in the one plan, or it could never possibly be carried out.

In the mind of God all things are finished. The work of man is to bring into expression that which is already complete in Spirit. The kingdom which is to come is the outward manifestation of a perfect Order that eternally exists in God. This understanding gives new meaning to the prayer, "Thy kingdom come." This Christ kingdom which is to be brought into expression in the earth is omnipresent; therefore we may study it in any of its phases or manifestations without the risk of wasting our substance upon a shadowy past or a visionary future.

To make sure of a people who will be unified in study-

ing and knowing his plan to establish the kingdom upon the earth, he has made known to us through prophecy that he has chosen a company of people. Predestination is usually associated with the idea of everlasting torment, but the Bible statement concerning the predestination of the "little flock" of called-out ones gives no hint of eternal punishment. The record reads, "Whom he did foreknow, he also did predestinate *to be conformed to the image of his Son.*" This text, taken in connection with other teachings about the redemptive work of the kingdom, shows that the All-Wise One chose for his work those who would be obedient to the Christ life even unto the death of self. In the degree that their overcoming work is done they are prepared to help others into conformity to the image and likeness of God. It was necessary to make sure that there would be some ready to do the work when the world was ready to have the work done. And this is the "little flock" that Jesus speaks of; the chosen generation, the royal nation that Peter mentions. These recognize the value of prophecy and have made themselves familiar with the plan of the work that is to be done so that they will be fitted to do it. They are the elect, the predestined, foreordained ones chosen by God from the foundation of the world. They are the ones who do not entangle themselves with the things of this world, with its methods of reform. They do not have self-satisfied ideas of their own wisdom and sufficiency, but work always with the plan as outlined by the Spirit through the prophets, their own spirit bearing witness with the Spirit of God wherever it speaks.

Of course it is possible to study the kingdom merely in its manifestations. Perhaps very much of the study of prophecy has been of this kind. In the light that shines in this day, when the mystery, "Christ in you," is being so clearly revealed, students of Truth should be wise enough to see the need of keeping the inner and the outer perfectly balanced. They should not lose themselves either in the within or the without. They may study earnestly about the wonderful blessings that are to be manifest in the earth in the great jubilee time that is so close at hand, but they must be

diligent also in their own individual overcoming and preparation for an abundant entrance into the kingdom here and now. The indwelling Christ must become their health, their life, their all and in all. The resurrecting power of the Christ Mind must quicken the mind and make alive the whole organism until it glows and shines in immortality and incorruptibility. Unless the Spirit of him that raised up Jesus from the dead does enter into and quicken the mortal body, it has no permanent abiding life in it and is therefore not ready for the everlasting life and joy of the kingdom. To dream of immortality and the glories of the kingdom without incorporating the living Christ into consciousness by daily meditation, prayer, affirmation of Truth, and obedience is to make sure of a rude awakening and a realization of neglected opportunity. The five foolish virgins have lamps but no oil. The wise virgins have within themselves endless life and unfailing light because the Christ has been formed in them, soul and body consciousness having appropriated words of Truth until transformation into his likeness is complete. This is a process to which everyone must give himself wholly and unreservedly, not waiting for death to bring to him his spiritual birthright. The death which sets free is the death of self through spiritual overcoming. This is a daily dying and daily resurrection until the "old man" is entirely put off and the "new creature in Christ Jesus" stands forth in the glory of the Father to the praise of his name forever and forever.

"Then shall the righteous shine forth as the sun in the kingdom of their Father."

God give us men! A time like this demands
Great hearts, strong minds, true faith and willing hands.
Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy,
Men who possess convictions and a will,
Men who have honor, men who dare not lie.

—Selected.

"LET THERE BE LIGHT."

SAIDEE GERARD RUTHRAUFF

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."



OD is still saying, Let there be light," to minds, that are without form and void, where darkness is upon the face of the deep—and there is light.

For light, the world is sick with longing; for light, humanity is crying out; for light, souls are starving, minds wearying, hearts breaking—for light, light, light—the light of Truth. Without it everything is without form and void, and utter, hopeless darkness is upon the face of the deep.

A wonderful treatment, just those four words, Let there be light! In them lies the healing of a sin-sick world—in the speaking of them is the solving of every problem under the sun, and over the sun. They are the keynote, the continued use of which will cause to topple drunkenness, cruelty, selfishness—every phase of evil which is nothing more nor less than forms of ignorance, products of darkness.

God said to a waiting world in chaos, Let there be light, and there was light. Each mind in the universe that knows not the Truth is a waiting world, a yet formless thing, empty, dark until it hears the words, Let there be light!

Let there be light! to my own soul I speak it morning, noon and night; not I, but the Father within me, none else can speak with power. None save the Light comprehends the Light.

"I am the Light of the world," spoke Jesus Christ. "I am the Truth," spoke Jesus Christ. Then the Light and the Truth are one, and Jesus Christ is the Light—the Truth that "lighteth every man that cometh into the world."

"If thine eye be single, thy whole body shall be full of light," again spake Jesus. Single to what? Why, to the light, of course, else it would allow darkness to enter and the whole body would not be full of light. Light and darkness cannot abide in the same place at the same time. We will never know the light from the study of darkness. We will never learn God in the contemplation of evil. What do we care how it happened here? Does it concern us, as to where it goes?

Where the light is, darkness is not. Where God is, evil is not. When our consciousness has no room for evil, there will be no evil in our life. When the light comes it is as though darkness had never been.

To whatever is dark in your life, to whomsoever is dark in your life, to the fear in your soul, to the shadow on your path, speak the all powerful words, "Let there be Light!" Speak them as God speaks them and there will be light.

Light, light, light is what we are striving for, is all sufficient, for God is Light and "in him is no darkness at all."

Let our cry be for light. All creation is reaching up for it, is clamoring for the light.

Let us help "those who sit in darkness and the shadow of death" by our words of light!

We can speak light as God spoke it in the beginning, which beginning is without end.

"I and the Father are one."

"He who hath seen me hath seen the Father."

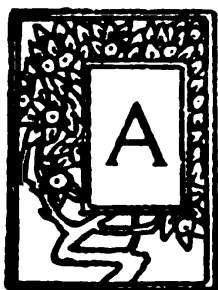
"The Father that dwelleth in me, he doeth the works."

Let there be Light! Oh, every mind that knows not the Truth in all the Universe, every soul in darkness, every empty heart! Let there be Light! Let there be Light!

But love your *enemies*, and do good and lend, in nothing despairing; and your *reward* will be great, and you will be Sons of the Most High: for *he* is kind to the *unthankful* and evil.

ARMAGEDDON

F. L. WALLIN



ARMAGEDDON ("Hill of Megiddo"), is the name of the tableland of Asdraelon in Galilee and Samaria, famous for two great victories, viz., of Barak over the Canaanites, and Gideon over the Midianites; and for two great disasters, the death of Saul in the invasion of the Philistines, and the death of Josiah in the invasion of the Egyptians.

It is probable that the occurrence of these battles afterwards caused Armageddon to be used figuratively to represent the scene of struggle between good and evil, which John recited in the sixteenth chapter of Revelation.

The tradition of Jewish history recites that it was upon the field of Asdraelon, that Joshua divided the land of Canaan into twelve districts or states. The greater portion of this field lies in Galilee. Galilee was divided into twelve cities named the cities of refuge, foreshadowing the great fact that out of one of these cities should spring the refuge for all time and eternity—Jesus of Nazareth.

It was also upon this field that Joshua (perhaps the greatest statesman and warrior that had ever lived in Israel) called his people together and gave his parting instructions to the race. It was full of wisdom and rich with prophecy and promise, and, had the race of Israel fulfilled its mission as outlined by Joshua, great indeed would have been its history.

John standing upon the Isle of Patmos, gazing down through the vista of time, saw in a vision the sins of his people. He saw the terrible effects of error and false belief, and he saw that his people had fallen away from God and the truth. The suffering of the nation in consequence of this fall was like unto the picture which he here was reciting. He saw further that this vision applied to his own consciousness; that the good and evil forces were ever at war, the good destroying the evil, or rather the good ever pre-

vailing, and evil or sin its own executor. He saw the Lord was sending forth his Word of Power (vials of wrath) as an antidote for sin and evil.

Standing at this great height in his spiritual vision, as these pictures passed before him in one great panorama, he also perceived that these appearances of sin and destruction were not good for man, and that his only safety lay at the center of his being, the Christ consciousness. It was here that all of his forces must be centered, the Armageddon of all time and eternity.

This is an exact experience that everyone must pass through in developing his spiritual consciousness. When the power of the Lord is poured out upon man's soul he must poise himself in the Christ Mind in order that he be saved in the battle of Armageddon.

TREATMENT FOR THE FEET

MRS. C. W. FISK

Walking

"For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

God has prepared the way I walk.

I walk on holy ground.

His presence moves me.

I walk with Infinite wisdom and understanding, for I walk with God. I do move in peace and quietness.

Christ hath made straight and plain paths for my feet.

My feet are on the rock, Christ Jesus.

God hath put all things under my feet.

He hath put Satan under my feet.

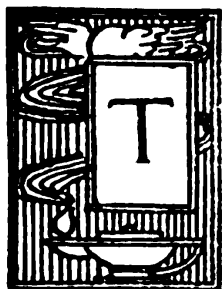
Angels—(thoughts).

Hands—(demonstration).

Feet—(Understanding).

Rock—(Principle).

BORN OF THE SPIRIT



HE glorified saints have, in the present state, "natural bodies," but they will have "spiritual bodies." Here is the distinction. Natural or animal bodies are sustained in life by the blood, as saith the Scriptures in Leviticus 17:14, "*The life of all flesh is in the blood thereof.*" The blood is the medium of animal vitality, with which it becomes charged by the action of the air on the lungs. The life principle or "spirit" is thus applied only in an indirect manner. The blood is proximately the life-giving agent; bodies sustained by it are simply blood bodies. Their life is not inherent; it is dependent on a complex function which is easily interfered with. It is applied by a process so delicate as to be easily marred by external influences and accidental circumstances. Therefore, life is uncertain, and constant health and vigor impossible. Constitutions are easily impaired, and men are liable to be afflicted with distressing infirmities and pains which easily become dangerous: hence the lucrative profession which is accredited with the skill to "cure" unfortunate humanity. Ah, they cannot "cure." The disease is too deep for their skill. It is in the constitution; it is in the blood; it is deep-grained and incurable. All that the doctor can do is to patch a humanly-unmendable mortality.

The Lord Jesus Christ is the only true physician. He offers us resurrection. He promises to fashion us like unto his own glorious body. He undertakes that though we may be afflicted with all the pains that flesh is heir to, yea, disfigured by all the distortions of disease; though we may die loathsome deaths, and be laid in the grave a mass of festering corruption, we shall be raised to a pure and incorruptible state, in which our bodies shall be "spiritual bodies;" not ethereal, which is not their characteristic, but directly energized by the spirit of God, and

filled in every atom with the concentrated inextinguishable life-power of God himself. This is the testimony of Christ (John 3:6): "That which is born of the Spirit is Spirit." He had said, "That which is born of the flesh is flesh." Mortal men and women are born of the flesh; therefore they are but flesh; but let a man be "born of the Spirit," and he is no longer the perishable offspring of Adam. His corruptible has put on incorruptible. He is an invincible, all-powerful, immortal Son of God. "They are the children of God," says Jesus, "*being the children of the resurrection.*" Paul says (Rom. 8:11), "He that raised up Christ from the dead shall also quicken your *mortal bodies by his spirit which dwelleth in you.*" Here is a second birth to be effected by the spirit of God, and on the principle laid down by Christ. All who are the subjects of this operation of the Spirit upon their mortal bodies will be "born of the Spirit," and will, therefore, be "spirit" in nature or "spiritual" bodies—bodies sustained in life by the direct operation of the Spirit of Life, without the intermediate agency of the blood—immortal, bloodless embodiments of the Spirit of Life in flesh and bones, like Jesus, not pale and ghastly like as a human body would be without blood, but beautiful with the electrical radiance of the Spirit which can show color otherwise than by blood, as witness the jasper and the ruby, and the rainbow. Living by the thorough permeation of the life-spirit in the substance of their natures, they will be glorious and powerful, "pure as the gem, strong as adamant, and incorruptible as gold," glorious in the sense of physical luminosity, as exemplified in Jesus when he shone with the luster of the sun on the mount of transfiguration, and according as it is written: "And they that be wise *shall shine* as the brightness of the firmament, and they that turn many to righteousness as *the stars* for ever and ever" (Dan. 12:3).

Powerful, in the sense of being vigorous and inexhaustible in the power of their faculties, as it is written: "The everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary. There is no search-

ing of his understanding. He giveth power to the faint, and to them that have no might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail; but they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and *not be weary*, they shall walk and *not be faint*" (Isa. 40:28-31).

Incorruptible, in the sense of being undecaying and imperishable in nature, and therefore entirely free from any liability to pain, disease or death. In this perfect condition the righteous will have a boundless eternity before them—everlasting joy upon their heads; no more dullness of mind; no more fretting and heart failing at the afflictions of mortal life; no more sorrow; no more growing old; no more passing away, but all perfection, harmony unbroken, love unquenchable, joy unspeakable, and full of glory. This will be the happy state of the righteous; this is the consummation of the blessed promise, "The Lord shall wipe away all tears from off all faces, and shall swallow up death in victory" (Isaiah 25:8).—*Apostolic Tract*.

THE BEAUTIFUL

In the mud and scum of things
There alway, alway something sings.—*Emerson*.

Open your eyes and see Beauty's Reality!
'Tis everywhere, like the ambient air.
Cry not aloud, nor pray that on some future day
The Light may appear in some far distant sphere!
Lift up your eyes. Behold the shining gates of gold
Do open stand, on either hand,
And the glorious Light shines through
Daily to your view.
The bandage untie, that closes your eye,
And at one burst 'tis seen what forever has been,
Beauty untold, splendor from old,
That has ever been, that will ever be.
Only open your eyes and see!—*By Athanse (India)*.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 913-925 Tracy Ave., Kansas City, Mo.

THE GOOD OMNIPOTENT



HERE is only one Presence and one Power in the universe, the Good omnipotent." To realize the force of this statement, the mind must let go of all relative ideas of good and rise to the understanding that the Good which is all-powerful is the Absolute Good. Good is so often

thought of as negative that men have settled down to believe that it merely means not to do what they consider evil. As there are so many standards of good in the world, the statement quoted above fails of its power unless it is affirmed in the understanding of Good absolute. If God is negative goodness, then all power cannot be connected with him; also if he is good according to every man's idea of good, he must necessarily be very limited in his power. Man is whatever he believes God to be; therefore, he is whatever his idea of Good is. The mind that has a large comprehension of Omnipresence best understands the Absolute Good. Seeing the good everywhere—that is, seeing the omnipresent goodness back of everything, overruling all in Divine Order and Harmony, brings into fulfillment the truth that all things work together for good for them that love God. This does away with the double mind. The single eye sees only the All-Good. This is very different from the error of calling evil good, or good, evil. Many things that are not good in themselves are overruled and made to work out good in the divine plan. It takes spiritual discernment to know the difference between the good which is absolute and the conditions which appear evil, but that are made to work for good through the wisdom and power of Spirit. This discernment will save us from pronouncing as evil those things that are being used in the Divine Order and Economy to bring about in men absolute and everlasting righteousness. During the regenerating experiences of the individual, he meets with conditions in himself and in the race that try his faith be-

cause they seem out of harmony with Good; but if he keeps his mind fixed on the Lord as the one Presence and one Power in his life and in the universe, everything inharmonious will disappear.

FAITH AND WORKS

I am mailing you my first lesson. It is difficult to express the great benefit I have derived from its study. The Lord's Prayer is a revelation to me. I wish I could tell the hundreds of hungry souls seeking Truth that they are missing a wonderful opportunity when they fail to take advantage of the Correspondence Course which Unity offers. I have been seeking to know Truth for ten or twelve years, reading books and attending lectures, but I missed the mark somewhere. Not until I studied your first lesson did I understand spiritual Law. Spiritual Science, the greatest known, must be studied in a systematic, orderly way.

Another point I must mention: I have heard many seekers of Truth say that they could never answer the questions in UNITY as well as the answers published. They wanted the lessons but they were not writers, and knew they could not express their thoughts, so would not take the course. I admit I felt the same way, as I have never written a lesson in my life, but I had such an urge to act, that is, to write for the lessons, as I wanted an understanding of God more than anything in life, that I made up my mind I would enroll as a student at once. I am sending in my first lesson without fear, and wish I could tell every one who longs as I do for understanding of the Truth not to put off writing for the lessons, but to act; then see what happens. I am sure they would rejoice as I am doing. I await my next lesson with the greatest interest.—Mrs. R. C.

ANSWERS TO QUESTIONS

Why does a reaction sometimes follow a period of spiritual exaltation?

Poise is man's proper state. He works from a center, and if at any time he gets away from this center there is a

law of his being that tends to bring him back to it. The principle of the pendulum illustrates this. The true center of man is in Christ, and it is the redeeming work of the Spirit to restore man and establish him in this center.

The process of redemption we call spiritual growth. As new ideas come in and the consciousness begins to adjust itself to them, there is a continual change of base. When the mind moves forward under the impulse of a new idea, it sometimes swings back to the other extreme, because the body does not always respond as readily as the mind in its effort to get center. This is why a reaction sometimes follows a period of spiritual exaltation. Overcomers sometimes feel that they have lost what they have gained when they have such experiences, but as they come to understand the law of growth they are able to rejoice always in all things, knowing that all things work together for good, and that what seems failure is merely proof that the mind is moving forward. Times of spiritual realization are not always followed by a reaction and one should not expect it. As the body consciousness becomes quickened it will keep pace with the spirit, and both mind and body will readily change center in response to the living word.

"Ask and ye shall receive." What is it to receive?

If we were to say in one word what it is we are to ask for, we could say "The Truth," because it includes every good that can be desired. To receive is more than to give mental assent. Consciousness plays the important part in receiving, and as man is both soul and body, it follows that both soul and body consciousness must lay hold of and appropriate the Truth before it can be truly said to be received. This will be clear if we apply it in the matter of healing. We may believe in the power of God to heal, but we have not truly received that power until the body consciousness opens to it. If one thinks he has received merely because he mentally assents to the Truth, he fails to fulfill the whole law of receiving.

What is the meaning of "I am the way, the truth, and the life"?

I Am is Being. There is in reality but one Being, and we live, move, and have our being in that one. When we say "I Am," we are using God's name. The question is whether we say it in the belief that we are separate from him and exalt ourselves with the idea that we are something apart from him, or whether we use it in reverent recognition of our birthright. This marks the difference between those who demonstrate Sonship and those who ignorantly claim to be something of themselves. Jesus demonstrated his Sonship and by his demonstration made it possible for all who accept his help to enter into the realization of true Being. He is therefore the Way back to spiritual consciousness, the Father's house; he is the absolute Truth of Being demonstrated; he is Life immortal, incorruptible, eternal.

QUESTIONS

What is free will?

What is meant by the anger and wrath and jealousy of God?

Did Jesus teach the popular doctrine of the salvation of the soul after death?

BIBLE STUDY

The Flood and the Ark

The Bible account of the flood is given in Genesis, sixth, seventh and eighth chapters. The record states that the wickedness of men became so great that a flood destroyed the whole world except Noah and his family, and two, male and female, of every creature upon the earth. Rain fell for forty days and forty nights, and at the end of that time the destruction was complete and "Noah only remained alive, and they that were with him in the ark."

Peter, referring to this, says, "The world that then was, being overflowed with water, perished."

We see by this that the world can perish and the earth

yet remain. The old world that passed away was the Old Order. With its passing came a new dispensation. This is an important point to remember, because so many who hear of the coming "end of the world" think that it means the destruction of the earth and the annihilation of everything. The king James version says that the disciples asked Jesus, "What shall be the sign of thy coming, and of the end of the world?" The Emphatic Diaglott translates this passage more clearly, "What will be the sign of thy presence, and of the consummation of the age?" They did not have in mind the idea commonly held of the end of the world, but understood it to be the transition from one age or dispensation to another. We are now in the "consummation of the age," when the mortal mind as ruler of the world is being overthrown, and Christ is being revealed as Lord and King.

Water, in one of its phases, represents negativeness. The individual who allows himself to become negative to the Good finds himself uncertain and unstable in his mind, and often his body becomes so submerged in the waters of negation that his physical condition is described by the doctors of this world as dropsy. Weak sympathy with error and the results of error, help to produce this condition. To be positive in the Good it is very necessary that one have right ideas of God as Good. The mind and body are often toned up by thinking of God as Law. Understanding him to be Law frees the mind from sentimental ideas of God as Love. It is these sentimental ideas that make weak human sympathy. In the world about us we see two kinds of parents; both love their children, but they have different ideas of love. One thinks if he loves his child he will not correct or discipline it, and so it grows up without the dominion which proper discipline would have given. It has been robbed of its birthright by a foolish, ignorant idea of love. The other parent loves his child, too, but he knows that the child needs instruction and discipline and he does not let any sentimental ideas interfere with the child's training. When we see this so clearly all about us every day, it

should help awaken us to the true meaning of God's love for man. He is our Father and it is his place to instruct and discipline us in righteousness. Those who will not learn their lessons in easy ways will have to learn them in hard ways, and we should not be sentimentally sympathetic with those who make severe correction necessary. Weak, teary sympathy is just one of the ways that we bring upon ourselves the flood. Whatever takes place in the individual, takes place in the race as a whole. Water often breaks up and dissolves old error states of consciousness in the individual, just as the flood dissolved and washed away from the race the old conditions which the combined force of the individuals had formed.

This is a lesson that is particularly needed at this time when nations are reaping the fruit of their war thoughts, and every sinful condition of man is being brought into judgment for its final cleansing. Wisdom is needed with love that our sympathy may go out in helpfulness wherever minds and hearts are ready to receive help, instead of wasting sympathy upon error. The best way to avoid false sympathy is to rejoice in the deliverance that is being brought to man from the follies and delusions that make war and discord of all kinds. Rejoice in the glorious reign of righteousness and peace that is coming, and your mind will be kept positive and strong to accomplish whatever you may be given to do in the way of restoring harmony under the Divine Law. If the Law is bringing men to judgment, place yourself on the side of the Judge, and you will save yourself hard experiences and be able to help others avoid them.

The means of salvation from the flood was an ark which Noah was commanded to build. The ark is a new state of consciousness formed as the body. In other words, the ark of Noah represents man's body.

A belief has been built up in the minds of men that the body does not amount to much; but man can never be saved without his body. To bring about salvation it is necessary that man recognize himself to be Spirit, soul, body, and that he unify these three in his consciousness. The body is

not mortal error; it is not a reflection; it is not an old coat to be cast off, but it is the very ark of God. We build the ark of safety when we build a new body consciousness upon true understanding of the body in its relation to soul and Spirit.

The end of this dispensation is coming, not by water, but by fire. As soon as the water abated after the flood everything grew as before; the seed of error was not destroyed. But it will not be so after the fire has done its work. Every seed, root and branch of evil will be consumed, and the consciousness of man will be entirely cleansed from all evil. The world is what man makes it, and when the refining, purifying fire of the Spirit has done its complete work, every thought and word of man will be perfected and he will make perfect conditions in all the earth. In this way the new heaven and the new earth will be brought into manifestation.

QUESTIONS ON THE BIBLE LESSON

[These questions are for the help of the student in the preparation of his lesson. Answers are not to be sent to us.]

What was the cause of the flood?

What is the meaning of "The world that then was, perished"?

What is the true meaning of "the end of the world"?

What is the result of false sympathy?

Why is it necessary to know God as Law?

What does the ark represent?

How do we build the ark?

How will the present dispensation close?

Out of the silence, song; out of the bud, the rose;

Out of the rose the scent the wood wind blows.

Out of the years, a faith; out of life's travail, truth;

Out of the heart, the charm of ageless youth.

Out of the things unseen, out of the inner dream,

Ever in beauty born the love supreme!

—*Arthur Wallace Peach.*

"CHRISTIAN HEALING"

["Christian Healing" is one of the text books of the Unity School of Christianity. The first half of the book is devoted to twelve simple lessons on the Science of Being. Students are asked, after study of the lessons, to give ten distinguishing points. This is one of the tests of their understanding. The following points are those selected by Alice E. Harrison, a student.]

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| 1. The Bible. | 6. Praise. |
| 2. Man's Real Being. | 7. Imagination. |
| 3. Power of Thought. | 8. Will and Understanding |
| 4. The Word. | 9. Justice and Judgment. |
| 5. Prayer and Faith. | 10. Love. |

1—*The Bible*

The Bible is a wonderful book of symbols, parables and allegories which describe the real man in his wholeness. Rightly interpreted it reveals the physiology of the true body and the mental laws of being as well as the spiritual relation to God. These things are not to be discerned by the intellect but through the inspiration of the Almighty.

Every name has a meaning describing not only the character of that person, but also a state of consciousness, a phase of development or a faculty of the universal man. The names of the twelve sons of Jacob give the twelve natural faculties of man; these find their spiritual counterpart in the twelve disciples of Jesus. Each of these faculties has a definite center in the body—a brain where ideas, thoughts and words of like character are drawn together; the head is the seat of the intellect, the heart of the affections, the abdomen of the sensual nature, and each has many functions necessary to the manifestation of the Ideal Man.

Thus we find the Bible, when spiritually interpreted or discerned, to be an exposition of the real Science of Being—unchanging Truth.

2—*Man's Real Being*

"The Real of the universe is held in the Divine Mind as ideas of Life, Love, Substance, Intelligence and Truth."

When combined in right relation these constitute Divine Order—the kingdom of heaven on earth. These Divine Ideas are man's inheritance. They contain all possibilities—the foundation and cause of all form. "The object of man's existence is to demonstrate the Truth of Being." Each child of God may claim his divine inheritance of these Ideas which are inexhaustible. To do so one must become conscious of the Omnipresent, Omnipotent, Omniscient Mind enfolding and permeating all things. We must recognize our oneness with Spirit, and by this conscious identification we become an avenue for full expression of all God's Ideas. Man is made in the image and likeness of God. Spirit, soul and body are one and perfect in Divine Mind; but these Divine Ideas "depend for their perfect expression in man's world upon his recognition and loyalty to his origin—God Mind."

3—*The Power of Thought*

Science has proven that every thought has a direct influence on the body—the nerves and blood as well as the limbs. "Christian Healing" teaches that thought as quickly moves the substance that pervades all things. This substance is perfect in Divine Mind; it is also sensitive to thought, and so in manifestation it assumes the form given it by the creative power of man's thought. Our bodies are molded of this substance, but the character of the thought determines the character of the body. "Whatever we affirm as true of us, in due season manifests itself somewhere in the organism." The subconscious mind records every thought given it and carries into action whatever ideas are sent to the various organs. Thus we see that the responsibility of creating the perfect body rests with man. The body may be renewed and perfected by identifying the whole man with Spirit, Substance, Life and Intelligence, and by making conscious union with Divine Ideas, and sending these ideas throughout the organism.

4—*The Word*

Divine Mind creates by thought. The Idea in Spirit

is the Word or *Logos*—"and the Word was God," was and always is God. Jesus was the Word made flesh. The Ideal Man is the consummation of the Word of God, the *Christ* in which is inherent all perfection; but man has power to make manifest whatever ideas he holds in mind, and his creations are imperfect and perishable until he unifies his mind with the perfect and permanent Divine Idea.

Though every idle word has its effect, we must have a certain amount of faith in the invisible Substance and its power to respond to our demand, in order to speak the Word with authority from the *I Am* consciousness. The Word has destructive as well as constructive power. "The greatest discovery of the ages is man's power to deny and dissolve all discordant, disease-forming words." The promise is that *all* power is given unto the Christ consciousness.

5—*Prayer and Faith*

The center at the apex of the brain is the "upper room" of spiritual consciousness through which man makes conscious union with the Father-mind through prayer. We should pray, not with the idea of changing God's laws, or as if we would bring about something not his will; such prayer has not back of it the faith which is the "substance of things hoped for." We must realize that because God is our loving Father, the good we ask is *now* ready for us in Divine Mind, and give joyful thanks. God's will for us is greater than anything we yet dream, so we pray, "Thy will be done," with all devotion.

"Prayer is the language of spirituality," and draws to us God-ideas of Life, Substance and Intelligence. When we pray "in his name," that is, in the spiritual consciousness of Sonship, the mind touches the Infinite Mind, which contains the answer, the solution, the supply, and faith comes as the assurance of that All-Bounty for us. This faith is the magnet that draws to us our good. "Whosoever shall not doubt in his heart, but shall believe that what he saith cometh to pass, *he shall have it.*" The faith that co-operates as one with God Mind is that which molds Spirit Substance to accomplish its desires.

6—*Praise*

"Whatever we praise, through an inherent law of mind, we increase. All things, animate or inanimate, respond to praise. We have always heard that we should "praise God," and the understanding of this law of praise teaches us that we literally "magnify the Lord" through praise of his attributes. We increase our consciousness of his Love, his Goodness, his Bounty, and they are made manifest in ever-increasing degree in us and for us. Our meditations should be acknowledgment of the Divine Life in us till we feel it thrilling us to realization, praise for the Divine Illumination till our understanding is quickened into light, and joyful gratitude for his Presence till we are conscious of its abiding.

7—*Imagination*

Imagination is a distinctive faculty of the mind by which it molds ideas into form. It is like a dynamo whose power can be directed for good or ill. If the mind images ideas from without, of weakness or lack, of failure in body or affairs, those conditions will objectify; but if it uses God-ideas of perfection, of the Christ Mind—Health, Love, Power and Plenty, these too will be created from the Spirit Substance which takes the form given it by man.

The body and affairs can be perfected by keeping the mental image perfect. Its highest office is to transform the character by imagining the Christ of God until oneness is established and its perfection brought forth.

8—*Will and Understanding*

Through the *I Am* identity of man, he is given absolute freedom over the powers and faculties of the consciousness, till they seem to have their origin in him. This freedom is God-given and God never interferes with it. The will should not be broken but disciplined; it is the personal will that we should let go of, that the will of God be supreme. When joined to understanding, man is led into the conscious dominion and mastery of the Christ Mind through the purified will. The understanding is a Divine faculty and

as such is unlimited. Through it man has infinite capacity to draw upon the All-knowing Divine Mind, and so escape the bitter lessons which come through learning by experience.

These two faculties may be unified with Spirit, through the power of the Word, by affirming: "Let that mind be in me which was also in Christ Jesus." "I love to do the will of my heavenly Father." "I claim the guidance of Divine Intelligence." "Through an understanding faith in the creative Word of God in me, I am lifted up and made free."

9—*Justice and Judgment*

Justice and judgment are omnipresent attributes of God, righteous altogether in Divine Mind. One of the laws is, whatever thoughts you send out return to you. So, in order to give and receive only good, these two attributes must be unified with the Universal Principle. We must have the single eye which sees only good and refuses to give reality to any other appearance. Thus do we "judge righteous judgment." This means eliminating all condemnation, criticism, fault-finding, not only of others but of ourselves. Every day is judgment day.

By placing all our affairs into the keeping of the Spirit of Justice, order and harmony will prevail and bring our own to us unerringly. After we have committed our way to his keeping, we may co-operate by accepting all that comes gladly, and know that we are reaping not punishment, if the way seem hard sometimes, but discipline that will show us the true path. God is Justice and God is Love, hence Justice is always Love.

10—*Love*

The Love of God is the principle of Universal Unity. Like all other attributes, to know it in its purity we must go to the fountain-head, the Christ Mind within, where we find it unlimited by personality and boundless in its scope and purity. To unfold this manifestation of Infinite Love in man, all the other attributes must be united with it—Wis-

dom, Faith, Strength and Judgment must go hand in hand with Love.

Love is the magnet of the universe about which are centered all the other Divine Ideas of Infinite Being. No other attribute is complete and true to God without Love. Whatever man centers his love upon he draws to him. Affirm oneness with God Love. Say daily, "I am a channel for the free expression of Divine Love and Tenderness which sees only perfection." Then trust the Love of the Father to supply our needs and fulfill all our desires, to protect and guide, and we will open ourselves to the All-Good which the Father longs to give us.

DEMONSTRATIONS

I want to tell you of one proof in my affairs that God is All-Sufficient. For several years rats and mice have been a great pest to the campers here. Not being able to keep them out and away, I, like the rest, tried traps and poison with inward protest and no outward benefit. Finally, I sat down one day and earnestly said, "In the economy of God's plan, rats and mice must have some place. It is *not* in my house. I love and bless each one of you. Go, do your part in God's way. Good-by." That night a weasel came and played about the place. Since then no rat or mouse has troubled us, although I still see the weasel playing about from time to time. The pests seem to have left the other camps also. I thank God for these beautiful proofs of his Love and I thank you for bringing the knowledge of the Law of Being to me.—C. L.

I have been giving the Word with marvelous results. Each day the hand has been outstretched in loving ministry to some one. In one case, the broken leg of a dog became straight and strong without band or splint. I knew that substance could not be broken, for that which was made of God was eternally whole, and the appearance of a broken leg was removed, thereby glorifying our Father, for the Word was given in Jesus' name.—Mrs. C. E. A.

THE WICKED AS THE "SWORD OF GOD"

JOHN L. CHESNUTT

Deliver my soul from the wicked, thy sword.—Psalms 17:13.



THAT one nation may arm itself and "whip" another is a self-evident fact; that the Lord our God "lets" it be done, is also self-evident. (See II Thess. 2:7.) That both parties are punished, would indicate that both are somewhat guilty, in one way if not in another. The Lord does not need directly to stir up one nation to punish another for its evil doing; he needs only to *restrain* that part of the "wrath of man" which cannot be overruled for the ultimate good, and so to his glory or praise. (See Psalms 76:10.)

The wickedness of the wicked destroys and punishes the wicked eventually. Envy or covetousness may lead one man or nation to attack another: both will be punished, each for its own shortcoming, not arbitrarily, but as a logical result, and the so-called "chastisement," though vindictive and retaliatory on the part of men, is eventually corrective and reformatory, owing to the overruling of all things for ultimate good, by the Lord who worketh all things according to his own counsel.

If ultimate good comes out of a great evil like war, it is not because the war itself is good, but because the evil is overruled for good. If all the covetous are permitted to kill off all of the vengeful, it may give the loving and the meek an opportunity to inherit some things. But even if the Lord "lets" the wrath of the covetous kill off the vainly ambitious, that does not prove that the Lord sanctions the killing. He permits the *cause* to produce its *effect* so that men may see, and eventually turn from and avoid that which causes evil effects.

Killing a million materialistic men does not *cause* genius to flame up; but opportunity encourages latent genius to become active. Ambitious envy may rob meek genius of

free opportunity, until envy and materialism meet and consume each other (Gal. 5:15, 16). The wiser method is for the individuals to mortify the lusts of the flesh, by the aid of the Holy Spirit, and thus avoid self-mortification and disintegration due to warring lusts. The way of destruction is self-chosen by the incorrigible; but God's way—the loving, transforming, upbuilding, working of the Holy Spirit—is always open to the willing.

For men to kill men is barbaric and unchristian, even if the Lord does overrule the evil for ultimate good. The fact that the Lord restrained the wrathful envy of Joseph's brethren, except in so far as he overruled it for good, did not lessen the crime of his brethren who intended to kill him, and finally sold him into slavery. The mere fact that the Lord permitted Joseph's brethren to sell him into slavery does not indicate that the Lord sanctioned it; but in so far as he permits evil, he overrules it for ultimate good, and so makes all things work together for good, finally (Gen. 50:20).

So long as nothing less than killing will stop some men in their evil ways, and show them the logical results of their covetousness and lack of brotherly love, so long will the Lord let the wicked destroy the wicked. But when men become willing to respond to the reformatory and transforming effects of the Holy Spirit, working in them both to will and do the Wisdom-way, then men may learn, and become elevated by the peaceful and loving influence of that Holy Spirit.

God wills not that any should perish—the obstinately errant rush into their own chastisement.

There is a short and direct route from Egypt to Canaan for those who have faith in God's delivering and protecting power, but the faithless and obstinately erring must take the route of the Red Sea and the Wilderness (Exodus 13:17, 18). Love works no ill to any, and God is Love. Let us respond joyfully and fully to the inspiration of Love, and so avoid the scourging that obstinate error

brings upon itself. Love fulfills the law with joy, in free-will, and so dwells in peace.

There are those who say, "I shall have peace, though I walk in the imagination of my heart." But only Wisdom's ways "are ways of pleasantness, and *all* her paths are paths of peace." Destruction is for the obstinately erring. "Great peace have they who love God's law." (See Deut. 29:19; Psalms 119:165; Prov. 3:17.)

LIFE — ENERGY

OLIVE HUSTON



ENERGY in its highest expression is Spirit-Life, and is the life idea in Divine Mind. This idea is ever active on all planes of expression, but requires intelligence to guide it, its activities being according to the intelligence that directs them.

Energy is the primal force lying back of all existence. It is manifested in various forms as mechanical, electric, thermal, chemical, etc., and changes under suitable conditions from one form into another.

Heat and cold are energies, and the extremes of the weather are produced by the action of man's thought upon these energies, the cold being the lazy, inactive thoughts, while the heat is the expression of a mixed, conglomerate mass of thoughts which produce such high vibrations.

In order to realize this Creative Energy to the fullest extent we must put ourselves in touch with its swift current by denying materiality, and affirming that there is no absence of life, substance or intelligence in what is commonly known as matter. When we do this, our consciousness lets go of things as they seem and we find ourselves immediately in a new realm of action, and we are just permeated and saturated with a fine force and power many times deeper, finer and greater than any power or force found in the external world of form, for we have then touched the realm of Divine Ideas.

As all the ideas of Divine Mind have a certain avenue of expression through man, energy, or life, has its center, or dynamo, in the generative function. In the Scriptures this is known as the River of Life. We can immediately throw ourselves into this consciousness of Omnipresent, Eternal Life, or Energy, by concentrating upon the Life Center and speaking these true words: "I am thrilled and filled to overflowing with Pure Spiritual Energy and Universal Life."

There are many ways that we may employ to help us attain an abiding consciousness of energy and life. First, we must absolutely deny any negative thought or word that would shut out these true ideas, and then continually affirm the presence of energy and life in every fiber of our being.

Second, we must exercise the greatest care in the choice of our foods, and select only those that embody this spiritual energy in its highest form of expression. This we find in vegetables, fruits and nuts, but chiefly in fruits, as they are in the freest state of activity of any of the foods used by man.

Along this line we must remember to keep the elimination center in our consciousness in action, or the mind will become clogged with thoughts of error that are floating in the race-mind, and the body will be filled with food and substance not conducive to its upbuilding. In this state we are necessarily sluggish and inactive, and we feel a lack of energy and vitality.

Another point along this line is the conservation of energy. By continually thinking and talking about things in the realm of effects we throw our energy and force out and away from us rather than center it within ourselves. In doing this we deplete ourselves and are not in a position to help others. To do our very best, we must keep ourselves centered within. One may have a very strong subconscious belief in life, strength and energy, but if the attention is continually fixed on the without, the whole man will be finally worn to a frazzle and soul and body be divorced in the end by death. It is a law that everything is either progressing or retrograding, constructing or destroying. Therefore, if one

has a very limited understanding of Truth and a very small consciousness of life, but is willing and obedient to the Spirit, he may by faithful effort build up such a current of energy, strength and power that his capacity along all lines will become limitless, and he will ultimately attain the Lord's Body. However, in order to do this, one must conserve his forces along all avenues of expression, and watch all negative thoughts as if they were thieves trying to break into his house and steal his temporal possessions.

There is no doubt that if one strikes this keynote of spiritual energy, and puts himself in the life-current, and holds himself there through a conscious realization of the Truth, that he will not only be able to work indefinitely without becoming depleted, but that he will actually create, or bring into expression, more and more energy as he proceeds in his development.

A SONG OF DELIVERANCE

LYDIA A. DUNCAN

Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.—Rev. 5:12.

Power, Riches, Wisdom, Strength, Honor, Glory,
Blessing.

1. The Power of Principle.
2. The Riches of Soul.
3. The Wisdom of Mind.
4. The Strength of Spirit.
5. The Honor of Life.
6. The Glory of Truth.
7. The Blessing of Love.

These are the "Seven Thunders" now revealed. They constitute one of the most effective treatments known in Science; and since it is under the order of sevens, and therefore corresponds to the seven tones of music and the seven tones of color, it must be that it is closely allied to the creative forces and so is in "tune with the Infinite." To

be in "tune with the Infinite" is to be in harmony with all Good.

Application

The Power of God is my Power.
 The Riches of God are my Riches.
 The Wisdom of God is my Wisdom.
 The Strength of God is my Strength.
 The Honor of God is my Honor.
 The Glory of God is my Glory.
 The Blessing of God is my Blessing.

I have all Power.

I have all Riches.

I am Wise.

I am Strong.

I have Honor in Life.

I have Glory in Truth, and all Blessing in Love.

"For the kingdom of God is not in word but in power."

"He giveth power unto his people."

"The earth is full of thy riches."

"My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding."

"The Lord is the strength of my life; of whom shall I be afraid?"

"Honor and peace to every man that worketh good."

"Salvation belongeth unto the Lord. Thy blessing is upon thy people."

Let dead hearts tarry and trade and marry,
 And trembling, nurse their dreams of mirth,
 While we, the living, our lives are giving
 To bring the bright new world to birth.

—*William Morris.*

No man has come to true greatness without feeling in some degree that his life belongs to his race, and that which God gives him, he gives him for mankind.—*Phillips Brooks.*

REST AWHILE

EMMA FISK SMITH

Come now apart, my brother,
Where cooling shadows bide,
Where 'neath their peaceful shelter
They beckon thee to hide.
Thy feet have grown weary,
And long has been thy day;
Come, loose thy heavy burden
And rest thee by the way.

So far has been thy journey,
And tasks have pressed thee so,
Perchance thou hast been missing
Some things thy heart would know.
Then ease thee for a little,
And let the throng go by,
Whilst thou dost wait and ponder
Each baffling how and why.

Thy soul, in this dim quiet,
Would keep its tryst with thee;
Would give thee sweet consoling,
And ope each mystery.
For know thy soul hath windows
That look beyond the skies;
Wilt thou but heed its vision,
Thou may'st see paradise.

Thine ear may catch the music
Thy soul alone can know;
And listening, thy burdens
And tasks will lighter grow.
Refreshed and cheered, so may'st thou
Fare on thy pilgrim road,
Since thou aside hast tarried
To rest awhile with God.

SUNDAY LESSONS

SUNDAY, OCTOBER 25

THE FREEING POWER OF PRAYER

Scripture Text—Acts 12:1-11

1. Now about that time Herod the king put forth his hands to afflict certain of the church.

2. And he killed James the brother of John with the sword.

3. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread.

4. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people.

5. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him.

6. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison.

7. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.

8. And the angel said unto him. Gird thyself and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me.

9. And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision.

10. And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord; and they went out, and passed on through one street; and straightway the angel departed from him.

11. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

SILENT PRAYER: *I am unfettered and unbound in Christ.*

The release of Peter from prison by an angel comes under the head of the supernatural. The church classes it with the miracles. Sound reason would find a lawful cause

for the incident and take away superstition on the one hand and skepticism on the other.

That God, and angels, and heaven exist, is accepted by all who believe the Scriptures, but there is wide diversity of thought about the locality and character of these things. Those who read the Bible after the letter, have constructed all kinds of imaginary conditions under which God and his angels live and the place of heaven. Their minds being fixed on things of sense they do not grasp the realm of ideas, and they are therefore totally ignorant of the true teaching of the Scripture. To understand the Bible one must know about the constitution of man. This is the key to all mysteries, the knowledge of one's self. "Man, know thyself."

Man is spirit, soul, body. These are co-existent. God is the Principle of Being as mathematics is the principle of numbers. God is not in locality. Is the mathematical principle in some certain place and not elsewhere? "The kingdom of God is within you." God is the Real of man's being. It follows that all the powers that are attributed to God may become operative in man. Then we live right in the presence of God, and angels, and heaven. What seems the desert place is filled with angelic messengers, and, like Jacob, "we know it not."

Man sets into action any of the three realms of his being, spirit, soul and body, by concentrating his thought upon them. If he thinks only of the body, the physical senses encompass all of his existence. If mind and emotion are cultivated he adds soul to his consciousness. If he rises to the Absolute and comprehends Spirit, he rounds out the God-man.

Spirit is the source of soul and body, hence the ruling power. Its works are so swift, and so transcend the limitations of matter, that the natural man cannot comprehend them and he calls them "miracles." But all things are done under law. "Prayer was made earnestly of the church unto God for him," and Peter was delivered from prison by an angel. The earnest prayers of the devout believers in the power of the Supreme Spirit brought about the result. The

history of Christianity is full of instances of so-called miracles through prayer. The hour-long prayer of Luther by what was supposed to be the death bed of his friend, Melanchthon, is a famous instance of importunate pleadings. It was Luther's firm belief that Melanchthon's years of continued life were the direct answer to his prayers.

Mighty things have been wrought in the past by those who had mere blind faith to guide them. Now to faith we add understanding of the Law, and our achievements will be a fulfillment of the promise of Jesus, "Ye shall do these things and greater." The prayer of Luther and its results are now being duplicated every day. As we go on in the exercise of the spiritual faculties they will grow stronger and be better understood, and we shall cease to talk about anything as miraculous. All things are possible unto man when he exercises his spiritual power under the Divine Law.

SUNDAY, NOVEMBER 1
 CONVERTING THE WILL
Scripture Text—Acts 8:1-8

1. And Saul was consenting unto his death. And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2. And devout men buried Stephen, and made great lamentation over him.

3. But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.

4. They therefore that were scattered abroad went about preaching the word.

5. And Philip went down to the city of Samaria, and proclaimed unto them the Christ.

6. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.

7. For many of those that had unclean spirits, they came out crying with a loud voice: and many that were palsied, and that were lame, were healed.

8. And there was much joy in that city.

SILENT PRAYER: *Not my will, but thine be done.*

The first step in every act is willingness. "A man convinced against his will is of the same opinion still." If a man could bring to bear a force that would at once convert to truth and righteousness all the people, it would fail of its object in the end. Huxley said if he knew of a power that would wind him up every morning like a clock and keep him going during the day without effort on his part, that he would engage its service at once. But there is no such power, and no man would be satisfied with such an arrangement, though it seem at first thought an easy way out of the perplexities of existence.

The will must be dealt with in every movement, because it is the very essence of self-consciousness. The conversion and work of Saul of Tarsus fills a large place in Bible history. Saul represents in this symbology the human will. In all permanent character building, the action of the will is based upon understanding. Will and understanding go hand in hand. They are the Ephraim and Manasseh of Scripture, whose allotment in the Promised Land was in joint ownership.

The conversion of Saul was preceded by a great light of Spiritual Understanding. Saul means *commander*, which typifies the will in its personal dominance. In this unregenerate state it recognizes no master or guide save self-gratification, and it grows large in its own conceit. King Saul is a type of this unregenerate will. Mystics say that he was a former incarnation of Saul of Tarsus. After the discovery that there is a Wisdom greater than the personal will, its name is changed to Paul, which means *little*, and its character is converted from the violent and oppressive persecutor of things spiritual to the devout and obedient champion of the humble Christ.

It should not be construed that the will is weakened by conversion. It is made stronger in every respect. Acting in harmony with Divine Law, its work is silent, and to the superficial onlooker it seems "little." Saul was a slashing figure in suppressing the few early Christians, and carried the authority of the mighty Sanhedrin with a high and cruel

hand. But when the conversion came he went forth with one companion and a "price upon his head." He was a very small figure in that day. It has taken the centuries to prove how great was that quiet but steady and persistent planting of the Gospel among the Gentiles.

The quiet, silent work you are now doing on the inner planes of consciousness may seem quite insignificant, but do not be deceived, "Whatsoever a man soweth that shall he also reap."

SUNDAY, NOVEMBER 8

TEMPERANCE LESSON

Scripture Text—Romans 13:8-14

8. Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.

11. And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed.

12. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

SILENT PRAYER: *"I do nothing of myself, but as the Father taught me, I speak these things."*

The first verse of this thirteenth chapter of Romans reads, "Let every soul be in subjection to the higher powers. For there is no power but of God: the powers that be are ordained of God." Every true demonstration of the Divine Law has at its foundation the recognition of the "higher powers." Man in personal thought finds himself a weakling both in understanding and power. But let him invoke the

"higher powers" of Spirit, and he at once becomes more than man. Jesus said, "I do nothing of myself, but as the Father taught me, I speak these things."—John 8:28.

To be in subjection to the "Higher Power" is the highest goal of human attainment. The spirit of obedience is the spirit of love. Love is the most obedient thing in the universe. It is also the greatest worker, and will accomplish more for man's happiness than all other agencies combined. If you want a servant that will work for you night and day, get in touch with Divine Love.

But there are obstacles in the mind that interfere with this fellowship with Love. One of them is the thought that we owe our neighbor something besides love. For some wrong, fancied or otherwise, we think we owe him a whipping, or at least some severe punishment. The higher powers tell us that we owe him *love only*, and by sending him the word of love the law will be fulfilled and the barrier burned away.

Then, if we have broken the important points of the decalogue, the law of love will be hindered. We must make friends with everybody and everything in order to have this mighty worker, Love, carry out for us the Divine Law. Adultery covers a wide field of untruthness. Mixing truth and error is adultery. The lust in thought for the sensations of sense fills full the measures of this sin.

"Thou shalt not kill." That you have not murdered some human being is no proof of your innocence. Have you taken life or caused it to be destroyed in any of its manifestations?

"Thou shalt not covet." God is your inexhaustible supply. This supply cannot be manifest unto you so long as your mind covets things, yet thinks that they are beyond its reach. Hold that what you desire is yours *now*, and God the source.

"Love worketh no ill to his neighbor." Never allow the thought to go from you that ill may come to anyone, no matter how much he may seem to merit it. We are prone to call down upon people the vengeance of the law without

really meaning to injure them. We see them doing wrong, and we mentally say, "You will suffer for that." This is error. Divine Love would move us to a thought of helpfulness, and escape from the effects of wrong doing. Be prompt to see good paramount everywhere. Do not cast any stones; do not call down the law upon any. "Neither do I condemn thee; go in peace."

The sense man is asleep. We wake him by calling into action the higher powers of thought. In this manner he is saved from his ignorance. The drunkard is submerged in sense—he is asleep to his higher nature. He can be awakened by calling to him in silence, "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof."

SUNDAY, NOVEMBER 15
THE HEAVENLY VISION
Scripture Text—Acts 9:1-19

1. But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest,

2. And asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.

3. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:

4. And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5. And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest:

6. But rise, and enter into the city, and it shall be told thee what thou must do.

7. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

8. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.

9. And he was three days without sight, and did neither eat nor drink.

10. Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord.

11. And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth;

12. And he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.

13. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem:

14. And here he hath authority from the chief priests to bind all that call upon thy name.

15. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel:

16. For I will show him how many things he must suffer for my name's sake.

17. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

18. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized;

19. And he took food and was strengthened. And he was certain days with the disciples that were at Damascus.

SILENT PRAYER: *I am obedient unto the heavenly vision.*

The conversion of Saul is an example of the opening of the Higher Self in a great flood of Spirit force that for a time totally drowned out both soul and body. This occurs in degree in every conversion, but its effect upon the senses is usually less intense. This flood of spiritual light is the descent into consciousness of the thoughts about spiritual things in the individual, which connects with the Christ Mind, or "place" prepared by Jesus. These have accumulated in superconsciousness, as electricity piles up its force in the higher realms of the earth, to be turned suddenly loose in the lightning's flash.

Saul had been an intense thinker, and worked along spiritual lines and his mind was highly charged with thoughts about God. However mistaken he may have been in his zeal does not affect the result. Law is law in thought dynamics, as everywhere else, and when the mind is set on spiritual things, that part of the man gets the result of the

generative energy. Jesus centered his thought upon the spiritual realm until he drew both soul and body into it, and that is where he was when he called Saul's attention to the futility of fighting his school of thought, which is so at-one with the Absolute Truth that it cannot be defeated. And that same Jesus is still present in this higher realm of mind, constantly pouring out his power upon all who are sincerely seeking Truth. Saul was sincere, and that sincerity was the open way to the Christ Mind.

Saul received the Penecostal baptism the same as those disciples in the "upper room" in Jerusalem. It was so intense that he could not assimilate it and the Lord sent him a healer in Ananias, who laid hands on him and helped him to equalize the tremendous spiritual energy that had descended suddenly into soul and body. This experience is quite common in this day among Truth workers, and we often find it necessary to help one another get poise and mastery of the higher forces. The body is often slow in responding to the swift vibrations of light, and a dazed condition of mind follows a great spiritual baptism. One who has attained poise and mastery is most acceptable in such cases and helps to restore sight to blinded eyes.

Jesus is still in our midst pouring out his Spirit on chosen vessels. It is not necessary to have the Light come in such a blinding flood as it did to Saul. His was an emergency case, and his experience was like his religious zeal, very forceful. Yours may come like the gentle dew of heaven falling on the earth beneath, so softly that it is not observed, but the effect is felt and seen in a new state of mind and body.

Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous, half possession. "That which each can do best, none but his Maker can teach him."—*Emerson*.

The only limitation we have is in thought.



913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

October 20 to November 20, 1914

Held daily at 9 p. m.

O Thou Divine Life, Love, Substance and Intelligence! Manifest thyself in me in thy Perfection, in the name of Jesus Christ.

PROSPERITY THOUGHT

October 20 to November 20, 1914

Held daily at 12 m.

My Prosperity is founded in Righteousness, and perpetuates itself in Justice and Generosity.

EXTRACTS FROM LETTERS
*Written to Students and Patients by the Society of
Silent Unity*

I see that you are to have a sanitarium. I would like to know your rates.—* * *

The statement you saw in UNITY about a sanitarium is simply a clause in the articles of incorporation that would give us the liberty to build and maintain such an establishment if we ever felt led to do so.

We have no intention at present of building a sanitarium. We do not think it wise to gather together a company of people who are manifesting inharmony of body or mind. Our work is giving absent treatments, and printing and sending out our magazines, books, tracts, etc. We also have a Correspondence School Department. In this way we can meet the needs of the people all over the earth, by treating and teaching them wherever they are, thus enabling us to do a greater work than we could possibly do by taking in patients.

Since it is God—Spirit, that does the healing, and Spirit is always everywhere-present, we see no necessity of any one coming here to be healed. The needs of each one can be met in his own home just as fully and readily, for wherever he is, within him is the mighty Presence and Power of God, waiting for him to recognize it and by his faith and spoken Word of Truth, praise and thanksgiving, bring into manifestation his desires. Our work, our treatments, our correspondence, and all our literature, are for the purpose of awakening people everywhere to this Great Indwelling Presence, and his Kingdom within them. In finding it they enter into peace, joy, health, harmony, plenty, satisfaction and redemption. It is for the purpose of doing a larger work along these lines that we are enlarging our buildings.

Those who visit us are always made welcome. We have an Inn where any one who wishes can get good vege-

tarian meals, and there are many rooms in the vicinity of Unity Building that can be had at any time.

* * * *

Many people seem to think that all that is needed in Europe is to put out the flame of war. They are satisfied to leave the smoldering fires. Mere cessation of hostilities is not peace. When everybody realizes this, there will be more wisdom expressed in declaring peace. Those who think deeply see that we are in a time of transition from one age to another. The Old Order is breaking up and passing away. Never again can things be as they have been, and adjustment must go on under the working of the great Cosmic Law until we have an entirely New Order.

We should be thankful that a better civilization is at hand. Light is breaking, and men are coming to see the folly and sin of slaying one another. The conflict that is now going on is a struggle between the old ideas and the new. The battle rages in every phase and department of life in every nation on the earth. Our attention is called to it in Europe because *there* it has come to a climax in a mighty outburst. The old conditions are holding on with a terrible tenacity because not all the people are yet enlightened. But this travail of the nations shall end in the birth of a new civilization, even the kingdom of God, the rule of the Most High. Old institutions that have long held the people in bondage are being dissolved in great disintegrating, consuming "fervent heat." No one need grieve over the passing away of conditions that have galled men and women and held them in poverty and ignorance. Keep the eye fixed on the coming changes to better conditions, and do not let your mind and heart be cast down by the overthrow of error.

The same thing that is going on now (death) has been going on for ages, in times of peace as well as war. Now our attention is forcibly called to it; that is the only difference. Now we are compelled to face the situation, when ordinarily we hide our eyes and refuse to see men's need or try to help them. Now we ask, What is the remedy for all this suffering?

As an instance of man's continual need of being saved, thousands of men die every year, victims of the drink habit, and their families are dragged through humiliation and poverty and suffering far more prolonged than comes to the families of those who are shot down in battle. The drink evil is just one of the many curses that blight the world. Take them altogether, they sum up more horrors than war. One writer has said:

"The 'barbarism' of Christendom is more grossly exemplified and intense than the alleged 'barbarism' of warfare. The death roll of the 'warfare' of 'civilization' is vastly greater than the death roll of all the battlefields the world has ever witnessed, and the pitiless cruelty of the death roll of 'peace' is greater a thousandfold than the 'cruelty' of the battlefield of 'warfare.' "

Every year numbers of people die after long, painful suffering, but our attention is not called to the result of sin and the need of a remedy as it is when we see men dying in war. The world drifts along satisfied, making no effort to know God and come out of the sin that produces death. With such a spectacle as this before them of sin and its consequences, it surely will awaken many people and set them to thinking about the emptiness and vanity of mortal man. Their minds will then be ready to consider the things of the Spirit. Such things as suffering and death and war could not happen if the world were obedient to the Truth. Men have brought on all this warfare. It is the reaping of inconsiderate sowing.

Much of what we call "goodness" is mere negativeness. People are called good when they refrain from doing certain things; but real goodness is positive. It is a positive expression of God-like qualities, such as Life, Love, Wisdom, Power, etc. It is our place as "the light of the world" and "the salt of the earth" to help men to the understanding that indifference to God and disregard of his law make all the misery that is in the world, and that positive spiritual goodness makes for peace and health and life.

Why is it I fail to bring about a desired healing in myself or another when *I do believe* it can be accomplished by the power of God? I have a tooth—taking a small thing for illustration—that is loosening. I have talked to that tooth, and thought of it always with the faith in the back of my mind that between the time of affirmation and the next time I looked in the mirror, the tooth would be trimly set in its right place. As I write there seems really no reason why any such thing should not be accomplished. There seems to be positively no reason whatever, by the power of God, why I should not be able to send health to a friend in need, but nothing happens; why I should not be able to send mice out of the house by saying, "Go in the name of God, out where you belong, and return not here any more," but the mice are as bold as ever.—* * *

Your question brings very strongly to our minds the words recorded in Matt. 3:10, "And now also the axe is laid at the root of the tree."

The reason you seemingly fail to demonstrate along the lines you mention is that you try to get rid of little annoying manifestations, without removing the cause, or getting at the root of the matter. The one and only permanent remedy for all human ills is a change of mind. You need to look back of manifestations to the ideas from whence they spring, and set your mind, both conscious and subconscious, in order, then all effects will be harmonious. The body is renewed by the transforming of the mind.

Because of erroneous ideas the whole race has wasted the body-substance in riotous living, having given it out in sense ways. The organism has become devitalized thereby, and because of this the teeth suffer.

The thing for you to do then, is to give yourself up to the work of regenerating your body; through your Word and realization of Truth, build it up in the Omnipresent Life, Intelligence and Substance of Spirit. As you do this, your teeth will begin to manifest wholeness.

All plagues, such as you mention, are the outcome of the error thoughts of the race in regard to the Life Idea. Set your ideas along this line in order, and the mice will disappear.

You can help to quicken others by speaking the Word for them, but to manifest lasting good each one must enter

into the realization of Truth for himself. Therefore, an appeal to the understanding and a quickening of the spiritual nature of the patient should be the object of every treatment.

* * * *

The most necessary thing for you to do is to deny away all belief in the power of the thoughts of others to affect you. This is one thing that is holding you in bondage to conditions which you wish to overcome. As long as you hold such an idea in your mind, you are only building up in your consciousness an error belief which has no foundation in Spirit. The cause of every condition in one's life, whether good or seemingly not good, is within himself, and to blame others for what happens to him is only giving the power of his thought to a destructive idea which will in the end shatter his mentality. The practice of the belief that one is receptive to others' thoughts is error in its most limited form, as it gradually takes away every vestige of *I Am* dominion and power, the God-given right of every human being. You are an individual expression of God, and it is for you to stand upright in the realization of the Truth of your being and *know* that nothing less than the omnipotent Good can have any power over you. If there are states of consciousness within yourself which do not come up to the standard of Spirit, do not waste time and thought-force by thinking that the cause lies in the thoughts of another. Search *yourself* and you will find the way to overcome conditions which are not in harmony with Spirit. While in the Silence, let this thought be in your mind until you realize its full truth:

"There is but one Presence and one Power in the Universe, the Good Omnipotent. I am established in the mastery, power and dominion of the Christ Mind, and I rejoice in my freedom to express God in all my ways."

* * * *

The shaking which you experience when you are thinking or talking about spiritual things is the power of what is described in Scripture as the Holy Ghost. "The whole house shook with the power thereof." When you feel this trembling coming over you, say to your subconscious mind:

"There is nothing to fear. God is Love and God is here." This will equalize your forces and instead of the shaking you will have a peaceful flow of Divine Substance in your body.

* * * *

We are treating you for a fuller realization of the Divine Substance in your teeth. This Substance is pure, incorruptible and imperishable. There is a resistance in the tooth substance, caused by the race thought of decay. This must be erased through denial, and the truth established there. Concentrate your mind in your teeth and use this thought:

"Divine Mind is my dentist and rebuilds my teeth. The race belief in decay and dissolution and inflammation is now made powerless. The pure Substance of Divine Mind is now filling and building the perfect tooth idea into manifestation. Divine order, with peace and harmony, is now established in the name of Jesus Christ."

This treatment should be used both audibly and silently several times a day. In a general way, ulceration should be denied, also any other negative condition that the race thought has suggested. Insist on perfection being expressed in your teeth in every particular. There is every reason in the world why you should grow new teeth. Do not be dismayed by those who say, "It can't be done." It has been done. But it will require intelligent faith and work. Stop all waste of substance in the body and affirm the power and dominion of the Spirit working in and through you.

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Our method of applying the Truth in healing is in some vital points quite different from that of Christian Scientists. They work from the standpoint that God does not dwell in man, but is "reflected" into him. We believe that this limits the Spirit of God in its redeeming power in man, and is not in accord with the teaching of Jesus Christ. He taught that the Kingdom of God is *within* man, not reflected into him from the outside. He also said that the Father was within him, and prayed that all who believed on him should come into the same realization. We hold with Paul that

the body is the temple of the living God, and that by faithfully following the teachings of Jesus Christ it can be redeemed and transformed into what it really is in Truth—pure Spirit. While the Christian Scientists heal the body through the power of the Spirit, they also teach that the body is a creation of mortal mind, consequently, mortal error. This we consider an inconsistency, as it does not lead to the unity and complete redemption of man, Spirit, soul and body.

The above are two of the main points of difference. There are others, but we much prefer to use our time and words expressing Truth rather than in picking out what appears to us as error in others. We seek to follow the Spirit of Truth and leave every one else free to do the same. Of course there is only One Truth and eventually all will be led into it.

* * * *

It sometimes occurs that an individual's mind and heart are so taken up with his chosen profession, or line of thinking, that there is no room for the inflow of the Spirit. Then it is necessary for his spiritual good that a change come in his affairs and, for a time at least, cut him off from his old habits of thought so that his mind may become free and receptive for the Spirit to do its work in him.

We feel that this is the case with you. To get out of the rut you need to consecrate yourself, with all your desires, anew to God, and forsake all for Christ, saying from the heart, "Not my will, Father, but thine be done." In doing this your mind will open up and you will come into a new world. You will see as never before that your supply is not limited to one or two ways, but there are countless channels through which your abundant good can come to you, and you will then demonstrate.

The belief in limitations, that we cannot rise out of our environments, is responsible for much wretchedness. Unless you erase "fate" and "can't" and "doubt" from your vocabulary, you cannot rise.—*Franklin Monthly*.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

In following Jesus Christ in preaching the gospel and healing the sick, the Society of Silent Unity receives many letters each day from grateful patients and students, acknowledging the great help they have received. These letters come from all parts of the world and are widely different in their expressions of thanks, many rejoicing for the instantaneous healing which has come to them, many for the release from various diseases pronounced incurable by the doctors, and many for the freedom, harmony, courage and love which have come to them through the quickening of the Spirit within. A large number also are rejoicing for the prosperity and success which has come to them through a realization of God's Inexhaustible Abundance. In many cases the patient mentions the astonishment of the physician at the complete recovery from so-called "incurable" diseases. They are pronounced incurable by the physician because he does not understand man in his threefold nature—Spirit, soul and body, and he thinks that if the condition cannot be removed by drugs or the knife, that it is an impossible case. Jesus did a great work in harmonizing and reconstructing the body, but he did not stop there; he quickened and healed men's souls. By this method this Society is treating hundreds of cases daily, and the many letters of praise and thanksgiving received are an evidence of the great work that is being done—a proof that "with God all things are possible."

HEALTH

Seattle, Wash.—The rheumatism which had me in a nearly help-

less condition, has completely disappeared since your treatments began. Also my temporal affairs show a very marked improvement. The most blessed thing of all is the change wrought in my own consciousness. I used to be depressed, bitter and pessimistic—not an unbeliever, but somehow I could not make the Truth my own; now I am realizing the comfort and loveliness of the inner life in Christ. I can feel the New Birth stirring in my soul, and know that the law of harmony is establishing itself in all my life and experiences.—*H. D.*

Northport, Wash.—Sometime ago I sent to you for treatments for rheumatism in my knee. I went right on working, and am perfectly healed.—*Mrs. J. H. C.*

Denver, Colo.—Sometime ago I asked treatment for my eyes. According to the old thought I inherited "short sight." When I was six years old I had an accident to one of my eyes which destroyed the sight. About six weeks ago I began to realize that nothing could destroy Spirit. Now I am seeing objects quite plainly out of that eye, after sixty-five years of total blindness. I do not use glasses to read or sew and am expecting to demonstrate perfect sight.—*M. E. C.*

Los Angeles, Cal.—On July 16th I was at the home of a friend, a member of the Unity School of Christianity. I was reading aloud from her UNITY, "A Practical Application of an Important Lesson," when she took her glasses, broke them into pieces, saying, "I will wear them no more; henceforth I trust God for my sight." Now in regard to my own experience: I thought I had left my glasses at another friend's home where we go to read the Unity Lessons. I had been taking them so if I could not see to read the lesson I would have them. This was not faith in Truth. When I returned home I found my glasses. I went straight back to my friend's home, telling her I had found the glasses at home. I then broke them and laid them down on the sink, and that day embroidered and read all afternoon. I bless God for my freedom.—*A. D. W.*

Tallahassee, Fla.—I asked you to treat Miss L. E. for goiter. You may discontinue treatment, as she is healed.—*Mrs. A. M.*

Altoona, Pa.—Saturday evening I sent a letter requesting treatments for Mrs. T. who was stricken with a nervous breakdown and had been in an unconscious condition since five o'clock the previous Friday morning. Sunday I realized the Truth for her, while the request for treatment was traveling to Kansas City. I called to see her the following Wednesday and found her going about her duties as usual, having been healed almost instantly about two o'clock Sunday afternoon.—*W. L. P.*

Quincy, Ill.—I have been helped in several ways through your treatments. One trouble I did not mention was a loose kidney which had been bandaged, and for which it was thought I would eventually have to undergo an operation. I have now removed the bandage, and

am in good shape. The goiter is getting smaller and my eyes are better.—*Mrs. A. E. W.*

Almont, Mich.—It is about four weeks since, in my extremity, I wrote for health treatments, and my cure is the wonder of my family and friends. My heart is full of praise to God all the time for so wonderful a demonstration of his power and goodness.—*Mrs. A. T. M.*

Oklahoma, Okla.—I wrote you some time ago to treat F. B. for typhoid fever. Thank God, the fever left her about the time my letter reached you.—*Mrs. L. H.*

Lodi, Cal.—The book, "Christian Healing," was duly received, and I have been feasting my soul ever since. I do praise the Lord for all the light he has shed upon my pathway in these past two months. "Christian Healing" has opened up my understanding spiritually in many ways. This clearer understanding has given me so much spiritual peace and enjoyment. I have received wonderful help in a physical way and I want to give God the glory. When I wrote in June I had been in bed for six months, sick and weak, and I had almost no hope of ever getting up again. Other friends also offered prayer at about the time I wrote you, and it seems as if the "two or three" opened up the channel for the Holy Spirit to shed its holy light into my darkened consciousness. I was brought home and in ten days I stood for a few seconds, the first time in five months. It is now just a month since that day, and I am walking all about the house and garden. Praise the Lord, O my soul! Strength has come very rapidly and many acute symptoms have subsided. "He that has begun a good work in we will perform it to the day of Jesus Christ."—*Mrs. E. E. C.*

Denver, Colo.—My daughter has improved wonderfully. The goiter has disappeared, the whites of her eyes, which were bluish, have their natural color, her blood is in better condition, and her lips are quite red.—*Mrs. E. J. W.*

New York, N. Y.—A week ago I telegraphed you to treat baby C. who had fever. The fever left her within a day and she is now entirely restored to her former good health. I praise God from whom all blessings flow.—*C. R.*

Onalaska, Wis.—My friend whom you treated is better and on the road to recovery. The day I wrote you she had a very bad spell and the family thought the end had come, but she came out all right and said, "I have come back to life. Something seemed to say to me, 'You are going to get well, you are Life.'" She can now lie down without taking an opiate, something she had not been able to do before for four months. She now breathes easily, and all bad symptoms have changed to good. The case had seemed so hopeless that the doctors are very much puzzled.—*Mrs. A. N. M.*

Oakland, Cal.—My son, for whom I requested treatments, has improved so rapidly that he will soon be able to go to work. I have

O Thou Divine Life, Love, Sub-
stance and Intelligence! Manifest
thyself in Me in thy Perfection,
in the Name of Jesus Christ.

been a Bible reader and a church worker since I was eleven years old, but I never saw the Light until I read your literature. Thanks be to God, my eyes are opened at last.—*Mrs. E. E. R.*

Detroit, Mich.—Our little boy is entirely well again. I lift up my heart full of thanks for this blessed demonstration of the All-Good that came to us so quickly in answer to our prayers.—*B. B. C.*

Red Lake S. D.—My sister, whom you have been treating, tells me the tumor has passed away. I feel such happiness I want to shout for joy.—*Miss S. A.*

Tacoma, Wash.—Last year I sent for treatments for hemorrhages of the uterus, which had troubled me for five years, and I have been entirely healed for over six months.—*N. M. S.*

San Francisco, Cal.—A short time ago I asked treatments for wife for headaches. She has been wonderfully helped. I am beginning to realize the great blessings that God has in store for all who believe on him and do his work.—*H. C. H.*

Independence, Ore.—I thank you for treatment for goiter. It is near enough gone now that you need not treat it any more.—*H. B. F.*

Buffalo, N. Y.—My heart is so full of thankfulness for all the good I have received, since I have taken UNITY and given it my earnest attention. It is not quite a year since I first realized what it meant to me and yet there is a complete change in the affairs of my home. Two years ago a friend brought me some copies of UNITY to read. He had received help through the knowledge he had gained. I tried to read it and some few things appealed to me, but for the most part I thought them "visionary." In October, 1913, I had a complete breakdown, both physically and mentally. My physician consulted with another, one of the most noted in our city. They agreed that it would be months before I could be well again. They called several nurses, but strange to say, also rather unusual, something happened to each one so that for nearly a week I had not the care I should have had, that is, the care they thought I required. Then my nurse came and it was through her that UNITY was again brought to my notice. Her judgment and tact were wonderful and I know that it was the Father's work she was performing. At first I grasped at the words in the statements as a drowning man grasps at a straw, not realizing what I was doing. Then after repeating the words of Truth, light began to dawn and my suffering fairly faded away. I was able to be out of bed in a week. When the nurse first came I was unable to move a muscle without intense pain. My doctor was astonished and could hardly believe his eyes. Ever since then my faith has been firm, even though I have had to fight the old thoughts. I have seen a steady improvement in all the affairs of my home and family. You have been treating my husband for the liquor habit. Praise God, he is cured. I am gaining in knowledge and strength every day, also

overcoming more of the old self each day, and I praise and thank my heavenly Father for his goodness to me and mine.—*I. M.*

Arlington Heights, Mass.—I read every word of the *Weekly Unity* and look for its coming as a hungry person looks for food. I wish to express my joy at my freedom from the pain in my hip and back. The best specialists had for months been trying to relieve me, but I was constantly growing worse. As soon as you received my request I began to feel better, and I now call myself well and am able to do the things I want to do with comfort. I have left off all medical treatment and am depending wholly on the Spirit for everything. I have for years been thinking along this line but now I know.—*C. T. P.*

Southampton, Mass.—I feel very grateful for all the good that has come to me through the Truth. The terrible pain in my knees has left. I never was so contented with everyone and everything as now.—*Mrs. S. J. H.*

Chicago, Ill.—My hearing, for which I requested treatments some time ago, has been restored.—*D. P. H.*

Fruitvale, Cal.—You scarcely had time to receive my letter before I began to improve. The pain soon left me and I have been gaining strength each day. What wonderful help comes through our prayers to God.—*Mrs. R. B. B.*

Marshall, Texas—The nail on my right thumb has been split nearly to the root for more than six and a half years, but is now the most perfect nail I have. I had it treated a number of times by a physician, but to no avail. Last spring I resolved that there could be nothing done by mortal power, so I fully laid the matter before the Omnipotent God, and here I am with a perfect thumb-nail. "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."—*Mrs. W. D.*

Paola, Kan.—I wrote, and phoned you a few days ago about treating my little girl. I am very glad to tell you that she is up and around and is feeling fine. Her healing has been a great demonstration of the Law.—*R. B.*

Bristol, N. H.—I am so grateful to report to you that M. is daily improving. It is the most magnificent demonstration of the Truth and your labor of love in its manifestation, that could well be made.—*L. H. H.*

McCrory, Ark.—I am quite restored to health and strength through your prayers to God.—*Mrs. E. S.*

Gray, Maine—My daughter telegraphed you because she was fearful. The demonstration in my case is wonderful. At 2:30 p. m. I felt as though a door opened and closed—just that sensation in the region of the heart—and then only regular beating and breathing, and thereafter such peace and rest. Although I had not been conscious

of fear myself, I felt your strong thought. Peace came, thank God, and I rested quietly and grew strong enough to come up here where all is peace and joy.—*E. M. B.*

Muroc, Cal.—When I asked my mother to write you for treatments for me, I was in a very bad condition. I could not eat nor be on my feet. I am so thankful to tell you that I am well and that I do all my own housework.—*Mrs. G. L. H.*

Seattle, Wash.—I telegraphed you for treatments for little J. C. He was practically healed within a few hours.—*K. C.*

Sumner, Wash.—I am getting along fine, and feel like a new person. My skin is healing and I am better physically and mentally than I can ever remember being before.—*E. R. B.*

Visalia, Cal.—I sent a request for your prayers for my husband for acute indigestion. He was entirely cured in three weeks, after having suffered for more than six months. He was also cured of a miserable cough, and with it all has come to him a spiritual uplift such as I had not looked for. I feel led to cry out, "Praise the Lord, O my soul, and forget not all his benefits."—*H. V. H.*

St. Louis, Mo.—My lip, hands and feet are now entirely well and I am in perfect health. How grateful I am, only God himself can know.—*Mrs. I. R.*

San Francisco, Cal.—My daughter wrote you in July, asking your help in my behalf, as I was soon to take the ocean trip from Seattle to San Francisco. The extreme nervousness I was so troubled with entirely left me, and I experienced no sea-sickness whatever, but enjoyed the trip, and was very much benefited.—*Mrs. A. W. L.*

Hannibal, Mo.—I am very grateful for your help in healing my eye of ulcer. In attempting to treat myself I succeeded only in producing a contracted and warped condition of both body and mind, and had to ask you to free me. Within two hours after telephoning my request for treatment, I felt relief. The inflammation subsided and the numbness in my head had quite gone. You may discontinue treatments, as I feel quite free.—*Mrs. J. J. C.*

Independence, Kan.—I am glad to report that my little daughter is restored to health. You may discontinue the treatments. I thank you more than words can express for this, and also for your kindness in the past.—*Mrs. W. R. M.*

Houston, Texas—Our daughter's restoration was simply wonderful. She is now in fine health and weighs 121 pounds. We enjoy reading the *Weekly Unity* very much. Your united prayers have done such good work for my child, and they have healed our broken hearts, for we were so distressed about her.—*A. T. R.*

Boston, Mass.—Yesterday, when I went to the hospital to see M. C., I found her in a glorious state of consciousness. When I entered the ward she was down on the floor taking her exercise of

getting up and down all alone. She actually stood alone without the aid of either cane or crutch. What is more, she took two or three steps without assistance from anyone, except the God power within herself. She is realizing more and more clearly the Truth of her being, and the Spirit is finding perfect expression in and through every part of her.—*A. D. H.*

Vailsburg, N. J.—You may discontinue treatment. I am in the best of health. The hay fever has left me entirely. The UNITY has certainly helped me to see everything in a different light, for which I am thankful.—*E. K.*

Hamilton, Canada—I wrote a letter yesterday morning, telling you about A. Now I want to tell you of his recovery. After dinner he got up and dressed, and although both the nurse and I tried to persuade him not to go out, he insisted that he was all right and had work to do at the office. He went, worked about two hours, came home and after tea wanted me to go to some place of entertainment. We went. He slept all night, ate a good breakfast, and has gone to the office again this morning.—*Mrs. A. F. H.*

Vienna, Va.—Just one year ago my little boy was recovering from a serious accident, a fall from a railroad trestle. A friend telegraphed you for prayers. His recovery was remarkable, a miracle, and a marvel to the doctors and nurses in the hospital. He is now perfectly well. I do not believe he has had a sick day since leaving the hospital August 24, 1913.—*Mrs. H. C. W.*

Mullet Lake, Mich.—About three weeks ago I wrote you, asking treatment for a condition, or belief, of rheumatism or neuritis, which caused swelling in my ankles and pain, particularly in my feet. I am delighted to report that I am greatly improved, in fact, almost wholly free from pain, and have almost no swelling in my ankles. In every way I feel like a new creature.—*J. B. P.*

Chula Vista, Cal.—I am feeling fine. At sixty-six years of age I do all my own work and can walk two miles without feeling the least bit tired. I have learned that God is the healer of the body and soul.—*Mrs. C. H.*

Nashville, Tenn.—I wrote a week ago yesterday for treatment for my little daughter who had typhoid fever. That was on Monday, and on Friday the fever left her. She sat up with the rest of the family and ate supper last night.—*A. T. H.*

Seattle, Wash.—I was healed in a most wonderful way three years ago, and I have been a constant Truth student up to the present time. For many years I suffered from rheumatism, neuralgia and asthma. I got no relief from medicine, except through deadening drugs. Doctors said there was no hope of a cure. A friend took me to Mrs. Higgins, and I was healed in one treatment. I am now as well and strong and healthy a woman as you can find, and I know God. He has

restored my health, and that of other members of my family.—*Mrs. H. D. A.*

Jersey City, N. J.—Sometime ago I wrote, asking for your treatment in regard to several members of my family. I do not know how to thank you for this treatment, as each and everyone of us has received help. The sick boy is entirely well. The brother, who was on the verge of insanity, is growing better each day and has found employment. Another brother received a good position almost as soon as the treatment started. My mother and mother-in-law are well. Oh! how good our heavenly Father is to us if we only ask and know that we shall receive. Both my husband and myself thank you sincerely for your loving help to us and to our loved ones.—*Mrs. K. E. G.*

PROSPERITY

Denver, Colo.—Some weeks ago I wrote to you in great distress of mind over my circumstances. I had numerous bills to meet and improvement taxes to pay. I did not know what to do, as no one wanted to loan money on unimproved property. Someone referred me to you, and I began observing the Silence faithfully. After having tried every known association and agent I was on the point of giving up in despair, when a strange man came to the door and told me he had been directed to call on me and see what he could do for me. I stated my troubles to him and he asked me come to the bank that afternoon, and he would partially lift the difficulties. This he did without any commission or pay. Now I look on this as a miracle performed in my behalf and am very thankful to God.—*M. T. B.*

Middletown, Ohio—The position Mr. P. desired is his. I can really feel the presence of Divine Love now, and am so grateful for that, also for the many other blessings I have received.—*Mrs. B. P.*

Kelly, N. Mex.—I have a good position which I got immediately after writing you. I am just doing fine, and under unfavorable conditions, too, as there have been several thousand men laid off this month.—*E. D. H.*

National City, Cal.—I have felt quite a change since requesting your treatments. My husband has obtained steady work, and my son has also secured the position he desired. They both obtained work the same day.—*Mrs. A. K. S.*

Findlay, Ohio—Since requesting treatments I have had more sewing to do than I can handle. When I wrote for a prosperity bank, I did not have any work. I am being abundantly blessed in many ways. My husband has not touched one drop of liquor for nearly three months.—*Mrs. H. L. M.*

Eugene, Ore.—Sometime ago I wrote, asking help for my husband in his business affairs, and now I wish to thank you for the very great help received through your loving kindness. Thus far no change has

taken place in our material affairs, but my husband has changed marvelously in all his ways of seeing things. He is not looking at the appearance of things now and I believe in all his thinking and doing he is seeing God's bounty, and seeking first the kingdom. All this change is in direct answer to your helpful prayer for him. I cannot thank you enough for all that this means to me.—*Mrs. M. R. D.*

Seymour, Texas—Since you have spoken for me the all-powerful Word of Truth, wonderful blessings have come to me in peace and plenty. My husband's wages were raised and he also received wages while he was out of work, caused by a fall received at the mill. We were not expecting anything, and believe the Lord is acting for us.—*Mrs. J. P.*

Canterbury, Kent, England—Your prosperity treatments have lifted me out of the slough I appeared to be slipping into. Those who owed me seemed unable to pay. However, within three weeks of my writing to you, I received one payment and have received a second one within the last week. I have been told by others that I am fortunate, as their money has not yet been sent. Fifteen years ago when the doctors gave me up, saying nothing in this world could heal my lungs and heart, I was healed through the power of God.—*Mrs. D.*

Los Angeles, Cal.—Some time ago I asked aid in some seemingly adverse financial matters. The aid came almost as soon as the letter was mailed, and the next day the matter was adjusted. Things have never been so easy for me as they are now.—*R. E. S.*

Denver, Colo.—The Spirit is working in my affairs and they are led and controlled by Infinite Love and Wisdom. The position which I wrote you about is not so irksome and the way seems to be made a great deal smoother for me.—*G. B. C.*

Alameda, Cal.—I thank God that we have been able to save our home. I don't know how I would have stood all the problems that have had to be met had it not been for the Truth.—*C. E. M.*

Three Rivers, Mich.—Since writing you last my father's business has improved enough to enable him to meet expenses. I praise God for this.—*M. E. S.*

Seattle, Wash.—Through my request for help I have been brought to a living realization of the power of God, both in the restoration of strength to my eyes and in the demonstration of prosperity. Everything in life has taken on a brighter and more prosperous aspect, for which I am truly thankful.—*H. P. N.*

Los Angeles, Cal.—Some time ago I asked for prosperity treatments. The results have been all I could hope for, very satisfactory. Besides, things have taken on a brighter outlook for the future.—*H. A. B.*

Milwaukee, Wis.—Your prosperity treatments have helped my husband wonderfully. He found work soon after I wrote.—*M. H.*

New York, N. Y.—I asked treatments some time ago to be helped in my new business, in prosperity, and for guidance. I have been helped in many ways and feel it has given me many advantages that I would not have received otherwise.—*H. K. R.*

Athlone, Cal.—I can see a big improvement in my affairs, since I asked you to treat me for prosperity. I find a great help in the statement, "I am love, I am strength, I am wise, I am abundance." Whenever I feel impatient or discouraged, I just repeat that and get help right away.—*E. V. B.*

Seattle, Wash.—I have been greatly benefited in regard to my success and spiritual understanding. I have employment; I had none when I wrote you for help. I am receiving your magazines and find them very helpful.—*Mrs. M. S.*

Seattle, Wash.—When I last wrote you it was to say that I had lost my position, but that I was sure another and better one would be offered, and sure enough I received an offer of a position with a salary larger than I had been receiving, besides a commission on all material I sell. It was through an entire stranger who called with a friend, that I was brought to this new and more agreeable position. I am sure it was your united prayers that turned my apparent misfortune into success, and I thank you with all my heart. My headaches have disappeared since my wife wrote you to treat me, and I am sure I am cured of them. It is such a comfort to me to have a Monday come and go without one of those severe headaches. I thank you for all your kindness.—*J. E. P.*

Reno, Nevada—In our darkest times I did not doubt that we should have all our needs supplied, and at the eleventh hour our immediate distress was relieved. For this we are truly thankful to God, and grateful to you for your constant thought for us.—*A. P.*

FREEDOM

Roland Park, Md.—About a month ago I wrote you, asking your help in my effort to permanently overcome the habit of periodical intemperance. From that time I have never had the slightest inclination to drink any intoxicant, and cannot imagine myself ever doing so. I am a constant reader of your literature, and find it inspiring.—*W. G. C.*

Buffalo, N. Y.—G. S. is very grateful for the help he has received in freeing him from the liquor habit. He has not tasted liquor for nine months, the longest he has ever been free, and he now has no desire for it.—*A. M. D.*

Stevensville, Mont.—Everything has moved along beautifully for me, and I have accomplished an almost impossible amount of work, and better than all, I have continued growing in the Truth. I have heard the voice of God plainer than ever before, and the blessed joy

and peace of the Spirit is filling my life to overflowing. When my little girl and I became vegetarians, my husband thought that "it was all a piece of nonsense." He continued to eat meat three times a day until a few weeks ago and then I omitted it a couple of meals. He did not mention it the first time, but asked for it the next. For a while he brought it in regularly and then finally began doing without it. At the present time he eats it only when we have company, and that is not very often. He also told me a few days ago he did not care so much for tobacco, so you see the Spirit of Truth is working in him. I am finding wonderful opportunities now of speaking for the cause, and am surprised how easy it is. When I am questioned the answer seems put upon my tongue, and a deeper understanding is given unto me of those things whereof I am questioned.—*L. C. L.*

Dorchester, Mass.—The works of God have been wonderful in behalf of the patient I wrote you of. She had been a morphine fiend for many years, taking eight grains per day. The second night after treatments began, and I had taken all the morphine away, she begged for sleep, and was like an insane person. I just talked to God and asked that she have sleep. Then such a great peace came to me and I kept repeating, "He giveth his beloved sleep." She then went to sleep and slept until next morning, and has had no desire for morphine since, and she sleeps every night like a babe. It has now been twenty days she has gone without the drug. I give all the praise to God.—*C. C. A.*

Fairfax, Minn.—Inclosed find check for blessings received through your prayers. I am endeavoring to live a godly life. I have not drunk any liquor for over sixteen months. I thank God for keeping me under his wings. Words cannot express how thankful I am.—*E. W. W.*

SPIRITUAL AWAKENING

Detroit, Mich.—I am rejoicing to tell you that since I wrote you last I have advanced three steps. Peace, Love and the Spirit of Truth have come into my consciousness. I knew at the time when each entered. Peace seemed to say "Peace," and Love that never fails gave me love and more kindness and sympathy for everyone. The blessed Spirit of Truth allows me to give up all personality. This is not a sacrifice but a privilege. Thank you very kindly and much more than words can express for helping me out of the darkness into light.—*W. H. C.*

Topeka, Kan.—I am enjoying good health. I have studied your literature on healing, given up everything for it, and have at last found the secret of life, or in other words, have learned how to live.—*M. E. C.*

Santa Cruz, Cal.—I am more thankful for the help I have received through the Truth thoughts you have sent me than I can find

words to express. I can surely feel the kingdom of heaven growing within me, and I am continually thanking God for the many good things that are daily coming to me. It seems that I never had so many blessings. They are coming to me daily, and many times a day. Before, I could not see that I had any blessings and now I think I have more than any one. It seems to me that where everything was cheerless and nothing worth living for, now, thanks be to our Father, everything seems changed, and I am so happy. Life is just one continual stream of thankfulness and praise. I am gaining in the blessed truth and understanding and the once limited views about myself and others are broadening fast. I thank the Giver of all Good, and give all glory to his name.—*A. S.*

Kempner, Texas—I am so happy this morning, I hardly know what to say first. UNITY is one of the most wonderful things I have ever known. Most every day some one tells me how much better I am looking and I can feel the new life and strength vibrating through my body.—*W. K. S.*

Sharks, Nevada—You have done us so much good in your ministrations. How glad I am to live in these days of new light! There seems to be an indescribable vista opening up before me. Oh, the glorious possibilities of man, when walking in the light of God!—*A. G.*

Ontario, Cal.—The last few days I have received so much inspiration. I can feel God's very presence in every cell of my body. I feel as never before that success is mine now. I feel that every need of mine is supplied, every debt canceled, every ideal realized through Christ, the Truth and the Way. We have had wonderful demonstrations within the last few months—my little one being almost literally brought back from death to life; the interest I asked you to help us with was arranged for, and my two brothers are both on the road to success. I so much needed a rest and our coming to Ontario (very unexpectedly) has been one. All these things you have helped me to realize through prayer.—*Mrs. A. P. E.*

Chicago, Ill.—The inclosed offering came, as did the last check I sent you, from a source I never expected to hear from again. I want to tell you that since sending that check, it has been returned to me twofold, and supplied the need I had for it. It was such a wonderful demonstration that I am beginning to feel it may be true that God is our supply. For years I have had faith in spiritual healing, but I could not understand how money could come to one who had no means of support, except a small income insufficient for one's needs. However, I am getting so many little surprises, that my faith is growing.—*J. E. P.*

Glendale, Cal.—I can not begin to tell you the blessings that have come to me, and the peace and joy through a knowledge of the Truth. I have gained in strength, wisdom, faith and trust.—*Mrs. C. K. B.*

Los Angeles, Cal.—I wrote you for light and strength to overcome,

and I have received. I am gaining Divine Strength and Light.—*M. W. C.*

Blossvale, N. Y.—You may discontinue treatments for me. The good I have received is simply wonderful and priceless. My little son and brothers are better. I am reading your books and papers. I understand them better at each reading, and they are helping me very much. I would that I could express thanks to you for helping me to the Way of Truth.—*F. J. C.*

Oklahoma City, Okla.—I am glad to tell you how much I have improved since writing you. I am better in every way. I do so long to know the love of God in all its fullness. Nothing else seems worth while.—*C. T.*

Los Angeles, Cal.—You can discontinue praying for a position in an office for my son. He has the position, and the promise of a more desirable place before long. You need not pray for my weakness any longer. Praise God, I am well. I have been asking myself this question: "Is there a happier family on the Pacific Coast?" My husband was ruptured on one side for twenty years. Two years ago he became ruptured on the other side, which compelled him to wear a double truss. Sunday, a week ago, he was sitting on the porch reading UNITY. He came in the house to me and said: "I won't need to wear a truss any more. I am healed." He, being a bridge carpenter, leaves home every Sabbath evening and does not get back until the Saturday following. There was a test put to me such as I never had. The mortal said: "Let him take it along in case he needs it. Why, you must never think of allowing your husband to go away for a whole week without a truss. He might die suddenly." Just then there was a still, sweet voice whispered, "I don't do my work half; he is a new man." How thankful I am that I obeyed that inner voice. He came home Saturday evening and he said: "I am healed." Surely what God does is wonderful.—*M. E. L.*

Cleveland, Okla.—I wish to thank you for the great good you are doing throughout the world. I have never before, in my whole life, found such peace as the teaching of UNITY has given me. When my mind becomes tired and I begin to worry, I immediately begin repeating and affirming some of my favorite affirmations and in a very short time peace settles over me. I rejoice to tell you that our condition financially is improving. I think "Lessons in Truth" a grand book—one to benefit all who read it. I expect to go over and over it, and have now and will gain much good from it.—*A. A. J.*

Dansville, N. Y.—Your treatments for the past month have been most helpful, showing forth in change of mind and clearness of understanding.—*N. F.*

Los Angeles, Cal.—The statement and tract you sent have been very uplifting, and I have the understanding and positively know that

all things are possible with God. We have been wonderfully blessed in our way of living and thinking, through the understanding of the Truth.—C. H. W.

New York City, N. Y.—I want to tell you how much consolation I have received from reading UNITY, and that I have already been benefited through your prayers. I have several booklets and my Bible which I read every night. Also every day at noon I read and pray. The comfort and happiness I have received is more than I can explain. I am a new woman now.—C. B.

Pullman, Wash.—My health is perfect, my business much improved, and happiness and peace are mine in a much greater measure than ever before. I glory in the strength found through the understanding of Truth. I have learned that Love is the great factor in all dealings and helps one to attain the seemingly "impossible" things.—E. C. A.

Keystone, Kan.—Some time ago I requested prosperity treatments. While I can see no change in our affairs, yet I know there must be. Rain has been sent for our crops, for which I am very thankful. I wish to mention something about myself I cannot explain. First I followed your guidance in prayer, faithfully. I read all the little tracts, and have been very happy and cheerful. One morning I read the booklet on "Practical Christianity." Afterwards I went to the field to cultivate, as my husband was away harvesting. It was not an easy task, but I was happy, for I was thinking "Practical Christianity," and how I wished everyone might read it. Then I read "Temple Talks" on sex, and I realized a lightness. I said, "Here is my theory, and where did I ever get it but through the Spirit teaching me?" I must tell you that some fourteen years ago I told that to a preacher and he scoffed at me. Three years ago I told another preacher that I believed in purity of sex and that God could, would, and in fact did heal us of disease if we knew how to follow him aright. That preacher denounced me before the whole congregation. Three years ago my pastor told me that I could not give a reasonable answer for the hope that is within me. I replied that God gave me the answer spiritually, which satisfied me, that we would return in a new body if we did not do away or overcome all error in this life, and that we would have to come back and try again, until we were perfected. I did not know where I got this belief, I only knew that I had it and that it slipped out while I was superintending Sunday School. It was then that the pastor denounced me, and my heart was sick within me. We closed the Sunday School the same month. Now you will imagine my surprise when I read in the July number of UNITY your answer to the inquiry of the lady regarding her husband being raised. Since then "my cup runneth over." Surely God's Spirit is penetrating my whole being.—L. H.

NOTES FROM THE FIELD

Mrs. Ella C. Fish, of Cleveland, Ohio, was recently a guest at Unity Headquarters. Mrs. Fish has conducted Truth meetings at her home, 789 East 89th street, for two or three years, and invites all Truth students to meet with her every Tuesday at two o'clock in the afternoon.

Catherine B. Guthrie, of Minneapolis, Minnesota, has returned from her summer vacation and has opened the Unity Class of Practical Christianity at 211 West 15th street, where meetings are held every Wednesday at eight o'clock in the evening. Miss Guthrie's office hours are from 10 to 6; appointments by 'phone.

A Unity Center at Salt Lake City is under the leadership of Miss Jennie E. Smith, 1117 Browning avenue.

Mr. and Mrs. LeRoy Moore, of Chicago, have returned from the East and are now to be found at 709 Schiller Building. Sunday meetings are held in room 902, Masonic Temple, at 11 a. m.

The Atlanta, Georgia, Psychological Society meets every Sunday afternoon at 3:30 in Assembly Hall, Piedmont Hotel. Mrs. Rose M. Ashby, president.

The New Thought Temple of Truth, Portland, Oregon, holds services Sundays at 11 a. m. and 8 p. m. in Recital Hall, Eilers Building. A Young People's Truth Club has also been organized.

Mrs. Frances Larimer Warner, Port-Ideal-on-the-James, Williamsburg, Virginia, is soon to open a Center in Washington, D. C.

A Truth Center has been opened in Pittsburg, Pa. Office and treatment rooms, 216 East Ohio street. Public meetings at 2:45 Sunday afternoons, at Cain's Hall, next to North Side Post Office. A cordial invitation is extended to all Truth students in Pittsburg and vicinity. Unity literature. W. L. Peters, leader.

Helen Rhodes Wallace writes that she is continuing the work at the Higher Thought Center, 49 Shandwick Place, Edinburgh, Scotland, in spite of the destructions of the war. She desires to

confer directly with all interested friends in the "Mother Country" and everywhere.

Mr. F. M. and Mrs. Marion Austin Drake, healers and teachers of Practical Christianity, are now located at 720 Tracy avenue, Kansas City, Mo., where they will receive all who may require their ministry.

Santa Cruz, California, has a "House of Rest" at 28 North Seabright avenue, East. This Center is under the leadership of George Andrews, and Unity literature may be found there.

Mrs. Liberta Neff, 115 Phillips avenue, West Toledo, Ohio, invites the readers of UNITY in the city and vicinity to meet at her home Wednesday, October 21st, at 2:30 p. m., for the purpose of making arrangements for a "Unity Study Class."

Mrs. Margaret Cutting Ives has removed from New York City to Philadelphia, Pennsylvania, where she will conduct her usual ministry of "Happiness Talks."

Mrs. Florence Crawford, Portland, Oregon, is about to bring out a new magazine. The name is *The Comforter*, and the first issue will be a Christmas number, appearing December 1st. Its message to the world will be "Light, Hope and Inspiration." Subscription price is \$1.50 a year. Address, 715 Thompson street.

THE VISION OF UNITY

"All life is One." The mighty truth
 Bears up my spirit like the calm,
 Sweet gladness of Eternal Youth,
 And touches all my wounds with balm.

"All men are One." No longer, then,
 For my own self, the war I wage,
 But in the total good of men,
 I find my part, my heritage.

"All things are One." Whate'er befall,
 Whatever circumstance be mine;
 I may see Wisdom in it all,
 And find in all things the Divine.

—E. S. Leigh, in "*The Epoch*."



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UNITY one year, in Kansas City, Mo., \$1.25.

UNITY one year, in Canada, \$1.12.

UNITY one year, all foreign countries, \$1.25.

UNITY, *Weekly Unity* and *Wisdom*, on trial two months, 25 cents.

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One three-years' subscription to any one name, \$2, excepting Canadian and Kansas City, Mo., which are \$2.75, and foreign countries, \$3.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

THANKSGIVING DAY DEDICATION

Every day brings new blessings for the cornerstone of the new Unity Building. For years we have been teaching the power of words of blessing, and now we have an opportunity to make a very practical application of this power in the affairs of the Unity School. It has been decided to have the placing of the cornerstone and the dedication services on Thanksgiving Day. All blessings and offerings should be in by that time. The cornerstone is large enough to hold a blessing from every reader of UNITY, and everyone is cordially invited to send in his sustaining word. You are all also invited to be present at the dedication service.

The following are illustrative of the character of the blessings we are receiving:

In the hallowed name of our Father, I now bless the new Unity building from "turret to foundation stone." I also bless the builders of the structure, who have erected it for the sole purpose of doing within its walls the work left them by Jesus Christ, the beloved Son of God, for the good of the whole human race, to whose care was intrusted the earth to keep it very good, just as God saw it at creation's close. I bless the building and the builders with the spiritual strength of mind and body which I possess, now and forever, and I pray God to bestow upon all the character of his own everlastingness.—*Martha E. Bucknell, M. D., Los Angeles, Cal.*

God bless the new Unity building. May spiritual substance bless it, prosper and increase it, and graft it firmly into the body of the Christ—home universal—the temple not made with hands.—*Frances C. Bellingier.*

God prosper and bless the work carried on in this building. May the love of God so radiate from this center that thousands may be brought to know the salvation of our Lord.

Secure thy walls shall stand
Forever for the right,
And all who pass within thy doors
Shall feel God's love and light.

—*Matilda Shallenberger, Berkeley, Cal.*

O God, thou creator of all Good! thou who art our light in darkness, our strength in weakness, I ask thy blessing on the great work which thy children have in hand, that of sending light and help to those in dire necessity. This is the prayer of one who loves the work.—*Mrs. S. A. Coder, Hollister, Cal.*

All loving and merciful God, let thy blessings fall like the gentle

dew of heaven on dear Unity people and the new Unity building. Bless all work done therein, and grant, dear Father, it may go as white-winged messengers of love, peace and happiness to all mankind in the utmost parts of thy beautiful world.—*Shelby Whitfield, Port Gibson, Miss.*

O gracious, all-wise, loving heavenly Father, with all the strength of my being, I implore thee, grant that thy never-failing, everpresent, ever-increasing favor and blessings be poured out upon the new Unity building, and especially upon "thy chosen messengers," in their "threefold holy mission," until every living soul is reached and rescued—saved, for thy honor, praise and glory, throughout all eternity. Amen!—*Mrs. Frank Utt, Los Angeles, Cal.*

UNITY CORRESPONDENCE SCHOOL

Foxcroft, Maine—I am being filled with the consciousness of the unity of God and man every day. I am lifted up, as it were, out of a deep, dark valley onto a high, beautiful mountain of light and joy, and have felt so much better at all times since I began to realize the truth of Being. Every day the Spirit of Truth, which I am sure has come, guides me into all Truth. I am so interested in my study, and am holding affirmations of Truth for you, asking God to bless and prosper you each day for the good your lessons are doing me. I am helping all I can, and the more I study the more determined I am to teach, when I am prepared to do so.—*Mrs. E. M. E.*

Indianapolis, Ind.—I have enjoyed Lesson One very much. I think your method of teaching Christ's doctrine, and of bringing God into our everyday life as a vital, loving power, is wonderful, glorious. Truly, the Father hath revealed it unto you.—*M. A. B.*

Lakeland, Fla.—I am returning Lesson Four after so long a time, during which I have been gaining knowledge of the Truth. As I look back to the time I took up Lesson One, I have a feeling of great joy and satisfaction that I have advanced so much. Conditions have entirely changed. When I took up Lesson One (I was in a sanitarium) it was as an experiment, as a last resource, yet with the hope that I would find some relief, and I found it. My health is perfect. The Correspondence Course makes the reading of UNITY so much easier. It goes to the foundation, and much that would be obscure or that would take time to realize becomes plain. My great desire is to pass the Truth to others, and you will always have my co-operation in the work.—*E. J. M.*

Columbia, Miss.—Lesson Six, Part One, has been food to me, as have all the preceding ones. They have been the means of opening my eyes to my great inheritance. Last August, before reading the first copy of UNITY, I thought I was in very deep waters, as seen by the world, but they have proven the water of life and I am floating above them, or

rather on them now, instead of being submerged. Instead of grief, I am experiencing joy and peace beyond understanding, and I know that I will soon be sailing where now I am floating. May the love-token inclosed be the means of reaching other stranded souls. God's richest blessings rest upon your ministry and the building now under construction.—*N. C. B.*

Battle Creek, Mich.—Lesson One has certainly been a revelation to me. Never in my life before have I realized as I do now all it means to be. Everything is beautiful in this new light of things. More than this, I am demonstrating.—*G. H. F.*

Norwich, Conn.—I cannot express in words the constant gratitude I feel for you and your good work. Every new lesson seems broader, more helpful, than the one before. In this last one (Lesson Six, Part One), so very much of what is truly practical has been revealed to me. And along with this knowledge I see the power steadily growing in myself, to prove to others the Truth of my belief, and I endeavor to use the influence to the glory of God.—*M. S.*

Oakland, Cal.—I am sending in my answers to Lesson Two. This lesson has helped me greatly, and the power of the Spirit is growing stronger in me daily.—*H. V. D.*

Ionia, Mich.—Inclosed please find answers to questions following Lesson Four, which I hope will show progress. When I received the lesson, it did not seem to appeal to me so much as the preceding lessons, but I am glad to say that I have since found the study of it highly interesting and helpful. I am experiencing an ever-increasing confidence and expectation of my prayers being answered, that is, made manifest, because my faith is not belief, but an assured knowledge. Through these lessons I have acquired a perception of Love, which enabled me a few days ago, when subjected to what seemed an unfair, unjust treatment, to realize that it could not hurt or distress me. I was so pleased that I knew all were God's children, and all old time resentment was immediately denied and cast out by Love. I have been deeply interested in the way our desires are made manifest, generally in a manner not thought of by us. For instance, I desired to help my father but could not see how. I expected God's plenty, and it was shown to me how I was already spending the required money uselessly.—*G. T. P.*

Grand Rapids, Wis.—I am sending my answers to Lesson Four. This has been a wonderful lesson. No matter how many times I read it, I find something new each time.—*S. J. P.*

Chanute, Kan.—I am sending answers to questions on Lesson Six. This lesson has been, to me, the most beautiful and helpful of all. Perhaps that is because I have had the benefit of the development and understanding brought about through study of the previous lessons.—*K. C. B.*

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of November to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

SEVENTEEN NEW TRACTS FROM UNITY PRESS

Here are some new leaflets which we feel certain will be helpful to students of Practical Christianity, because they cover many subjects of vital importance to those desiring to grow spiritually.

Lift Up a Standard, 16 pages, <i>Edna L. Carter</i>	5 cents
Questions and Answers Number 5, 16 pages.....	5 cents
Questions and Answers Number 6, 14 pages.....	5 cents
Points For Overcomers Number 3, 12 pages.....	5 cents
Casting Out Demons, 14 pages, <i>Charles Fillmore</i>	5 cents
The Relation of Prayer to the Redemption of the Body, 14 pages, <i>Edna L. Carter</i>	5 cents
Is the World to Stop Eating Meat? 14 pages.....	5 cents
Joyful Obedience, 10 pages, <i>Edna L. Carter</i>	5 cents
Gaining the Mastery, 12 pages, <i>Charles Fillmore</i>	5 cents
Regeneration the Way to Redemption, 12 pages.....	5 cents
The Way to Prosperity, 12 pages.....	5 cents
Unconventional Teachers, 18 pages.....	5 cents
Life and Sex, 12 pages, <i>Charles Fillmore</i>	5 cents
Interpretation of Dreams, 4 pages.....	2 cents
Inwrought Righteousness, 8 pages, <i>Edna L. Carter</i>	2 cents
Fruits of Spiritual Instruction, 4 pages (a letter from a student)	2 cents
The Strength of Joy, 8 pages, <i>J. L. Chesnutt</i>	2 cents
Total	73 cents

We will send the entire set of 17 tracts to one address for 40 cents.
Address Unity School of Christianity, Pub. Dept., 913 Tracy Ave.,
Kansas City, Mo.

NOTICE TO ENGLISH READERS

The authorized British edition of "Lessons in Truth," by H. Emilie Cady, is published and for sale by L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C., England.

WILL YOU LEND A HAND

The new building is nearing completion, and we are giving thanks daily for this blessing. Many seemingly insurmountable obstacles have been overcome, and we realize that the blessings pronounced upon this building by our many friends are accomplishing much good. Bills for material and labor are being paid as they fall due. This work has gone on so successfully that a present estimate shows that only about \$10,000 more will be needed to complete the building.

The thought came to us that if every present subscriber would secure one new subscriber at \$1.00 it would bring in enough money to more than pay the balance due on the building.

Are you willing to make a little extra effort and secure a new subscriber for UNITY? We do not ask you to try to force the magazine upon anybody, but suggest that you simply tell your friends how it has benefited you, spiritually or physically, and that you believe it will help them. Will you do it?

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the November UNITY:

CLASS THOUGHT

November 20 to December 20, 1914

Held daily at 9 p. m.

I give thanks, always, for all things, unto God the Father, in the name of our Lord Jesus Christ.

PROSPERITY THOUGHT

Held daily at 12 m.

God's Inexhaustible Bounty is not withheld. I am financially fearless and free.

A METAPHYSICAL DIRECTORY

"The Bulletin," a Directory of Christian Teachers, Healers and Truth Centers in all parts of the world, will be sent free on application to Unity School of Christianity, 913 Tracy Ave., Kansas City, Mo.

"CHRISTIAN HEALING"

It is with great joy that I renew my subscription to *UNITY* for the third year. It is just two years ago this month that I bought a copy of *UNITY* in San Francisco. It was through curiosity, as I thought then, but I know better now. After reading it over once or twice, Mr. Charles Fillmore came to me in a dream and healed me, so that all doubt of God's love to heal us through the Spirit, and Spirit only, was forever removed. I remember in the dream of laughing at Mr. Fillmore, who was a stranger to me then, and telling him I did not believe in spiritual healing; but he only smiled at me, and told me that I would. Sure enough, next day I made it my business to hunt up a book store in San Francisco, that kept *Unity* literature, and bought "Christian Healing." Since then my advance has been steadfast and sure, in Christ who, Mr. Fillmore told me, is our Divine Redeemer and Healer. Now I praise and thank God for the help that he has extended to me through such centers as *Unity*. I have helped hundreds of people by telling them about your work, and how I was healed by your word, given to me in a dream. How, by being obedient to that word, and by close reading of your literature, I was enabled to bring into my body health and life that will never leave me again if I am only obedient to the higher Law. What a rebellious slave I was until you came to me with the Light! I love that blessed book of yours, "Christian Healing," and have passed nearly one hundred copies around in the past two years—all with the best results. I give them in His Name, and I know they do the work for which they are given. I send you my daily thanks for the help you extend to all mankind, and for the Divine love and compassion which breathes through all of your literature. I know that the blessings of our Almighty Father rest with you and your work. Inclosed you will find a love-offering for your new building, and I pray that the fullness of the richness of the Almighty Father abide with you.—*Agnes Turner, Pasadena, Cal.*

TO PUBLISHERS AND AUTHORS

Please do not send us books for review nor manuscripts to be printed in books. We do not publish books for the trade and cannot give estimates for authors. UNITY SCHOOL OF CHRISTIANITY.

Bangor, Maine—Three days ago I had your literature placed in my hands and life has meant an entirely different thing to me from that moment. I want you to know what has been done for me in this short time. I have been a very nervous, high-strung woman, impatient with conditions. I had been away from home for a week, and when my husband saw me he could hardly believe that I was the same person, for God has certainly made me free.—*G. T. N.*

WHERE UNITY PUBLICATIONS ARE SOLD

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; Whalan's News Agency, 233 S. Spring St.
Oakland, Cal.—Rock Ridge Truth Center, 5554 Lawton Ave.; California College of Divine Science, 727 W. 14th St.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 2nd St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3699 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.
San Jose, Cal.—Home of Truth, 144 North 5th St.
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Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.
Chicago, Ill.—Unity Society, 709 Schiller Bldg.
Louisville, Ky.—Kaufman-Straus Co., 4th Ave.
Boston, Mass.—The Metaphysical Club, 30 Huntington Ave.; Miss Lenore I. Joslyn, 616 Blake Bldg., 59 Temple Place.
Portland, Maine—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Kalamazoo, Mich.—Home of Truth, 211 W. Dutton St.
Duluth, Minn.—New Thought Center, 931 East 5th St.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
St. Louis, Mo.—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 Newstead Bldg.
Brooklyn, N. Y.—Center of Practical Christianity, 116 Cooper St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.; Home of Truth, 147 W. 73d St.
Philadelphia, Pa.—Unity Center, rooms 525-6 Presser Bldg. Annex, 1713 Sansom St.
Portland, Ore.—New Thought Library, 335½ Main St.; The Metaphysical Library, 308 Central Bldg.
Tacoma, Wash.—Clyde A. Bell, 3122 South 9th St.
Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University Place.
Perth, W. Australia—The Truth Center, Viking House, William St.
Toronto, Canada—Truth Center and Metaphysical Library, 185 Carlton St.
Vancouver, B. C.—Mrs. E. K. Gallagher, 412 Keith Road, East; Phyllis E. Charles, 2526 Fifth Ave., W.
London, England—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Gardens, Cromwell Road, S. W.
Edinburgh, Scotland—The Higher Thought Center, 49 Shandwick Place.

Make this proclamation daily:

**God's Inexhaustible Bounty
is not Withheld. All People,
Everywhere, are Financially
Fearless and Free.**

The Word, "God's Inexhaustible Bounty is not withheld. All people, everywhere, are financially fearless and free," is being daily sent out from this Center to meet the present need.

Because of the seeming inharmonious conditions existing in Europe, those who have not been awakened to the Truth begin to think and talk of "lack." They commence to save and hoard, and this, if extensively carried out, keeps money, the emblem of the abundant supply of God, out of circulation and brings about the very situation they fear.

This living Word, inspired by the Spirit of Truth, is intended to open the minds of people everywhere to the inflow of Ideas of great plenty, and so counteract any error that might arise.

God's Inexhaustible Bounty is not withheld. All that God is and has, he has given to man to use, and the Great Universal Substance out of which all things are made, is always

everywhere present. There is as great an abundance in the world today as there ever was. The earth is the Lord's and the fullness thereof, and all that the Father hath is mine, is yours, is the inheritance of everyone.

As we realize this Truth and lay hold of these rich Ideas and incorporate them in our every thought and word, we cannot fail to have all our needs abundantly supplied.

In the Truth of his being, everyone is fearless and free in finances, and it is our purpose to awaken the individuals and the race to their Divine Inheritance that they may express and manifest in all their affairs, God's Inexhaustible Bounty.

UNITY 6% BONDS

¶ If you have money in large or small sums, here is an opportunity to invest it.

¶ Write for particulars.

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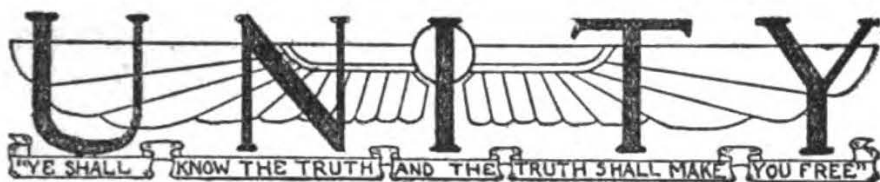
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TEMPLE TALKS

THE PURE REASON AND HONEST LOGIC OF PRACTICAL
CHRISTIANITY

CHARLES FILLMORE

(Continued from October UNITY)



HIS feature of happiness here and now is the beautiful part of Jesus' teaching. He did not defer health nor salvation to a world to come after death, but taught that it was attainable right here and now. He taught that the kingdom of heaven is within you, and he proved by his works that it could be made to show forth in the bodies and minds of those who followed the way he pointed out. But the wise and mighty of his day did not get the benefits from his doctrine that the poor and humble did. They despised to listen to the simple statements of the poor carpenter's son. They had been instructed by the learned scribes and were expert in explaining the sacred Scriptures exactly as they had been explained by their ancestors for generation after generation. It is true they could not heal as did Jesus, yet they scorned his interpretation of this sacred law because it was not in accordance with that of their preceptors, notwithstanding the interpretation of Jesus was demonstrated through him to be correct.

Is there not a striking parallel between that age and this in many particulars? Our ministers of the gospel are a sick and dying body of men, yet the Master whom they claim to follow said that those who believed his doctrine should heal the sick. Yet those who so interpret his words and demonstrate that they are true by healing the people, are denounced as antichrist by those same ministers.

Jesus said, "Except ye become as little children ye cannot enter into the kingdom of heaven." No greater truth was ever uttered. He found it true in his day when he presented his simple doctrine to the Pharisees and Sadducees, and it is again found true in this day when that same simple doctrine is revived. Those only get an understanding of this beautiful philosophy that solves all the problems of life, who put aside for a time at least, all the load of lofty learning with which the world has galvanized them. "The wisdom of men is foolishness with God," and if you would get Truth in its purity you must listen to its statements with the unprejudiced mind of the child. There are all about you potencies and powers of which you do not dream. Your philosophy has not grasped the faintest concept of the wonderful undiscovered country that lies right within your reach, yet unseen and unknown to the mortal senses because of their narrow range. You live, move and have your being in a realm elysian, yet you but now and then catch faint glimpses of its rare beauty in your high moments of spiritual illumination. This realm is not of matter but of Mind. It encompasses you on every side and you touch elbows with its invisible glories but know it not. A false education has shut you away from God's beautiful creations and, like the Prodigal Son, you tarry in a far country. Do you say this is idealism? The illusions of imagination? Here again do you betray the mental congealing which hereditary prejudices and race education have produced. Did not that subtle fluid, electricity, always exist in the invisible until it was brought into manifestation? Does not the modern analytical chemist tell us that our planetary atmosphere carries in solution all the elements that go to make up this visible world? These same chemists are now extracting from the invisible atmosphere the exact essences that give flavor to the peach, apple and other fruits, and are making a business of manufacturing them. They are not imitation flavoring extracts, but the identical chemical ingredients that form the fruits that grow in our orchards. It is rash for any man to assert that anything is impossible, for, as

was said by Arago, "Outside the realm of pure mathematics there is no such word as impossible."

A new era has dawned—the old is passing away—the Christ or Truth has come in the clouds of heaven. The end of the rule of the beast, physical strength, has come. "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." This is the sure outworking of the dominating methods of brute strength, the "beast" of Revelation. The war in Europe is a terrible example of its last struggle for existence in national dominance. In the advent of this new dispensation the heavens are rolled up as a scroll, and in that process is revealed the long hidden realm of causes. Invisible forces are always the most powerful, and in all the universe is nothing so dynamic as mind. In it originate all that is and by it all things are moved. It is the Alpha and Omega, the beginning and the end. When man understands the laws of mind he has solved the mysteries of the universe. Then the sphinx no longer hides his secret from him.

This is the realm in which centers the doctrine of Practical Christianity. It deals exclusively with Spirit-Mind as the origin and causing power of all that appears. It recognizes no cause outside of mind and consequently does not waste any time in examining or discussing effects as seen in the material universe.

All sin, sickness, trouble, poverty, disease and death originate in the mind and can only be permanently healed by regulating that point of departure. Every thought registers itself with unerring accuracy in the body. You are a walking picture flashed by the camera of your mind into visible manifestation.

Christ made this the basis of his teaching. He knew that disease was the result of sin, or a falling short of perfection. He said, "Go, and sin no more, lest a worse thing come upon thee." His whole life's work as recorded in the New Testament was to show people how to get rid of their sins in order that they might have health and freedom

from the mental burdens under which they struggled. The New Testament is a sealed book to one who has no knowledge of these laws of mind. It is like the Masonic manual, an ordinary narrative unless one has the key that unlocks its hidden meaning. Practical Christianity gives that key and he who knows all the principles of its philosophy can enter the holy of holies not only of the Bible, but the sacred Scriptures of all peoples.

We call this doctrine Practical Christianity because Jesus Christ gave a fuller demonstration of the principles upon which it is based than anyone of whom we have a record. He showed that religion is a hollow mockery unless it demonstrates, by a fulfillment here and now, freedom from the earthly ills of the flesh. He said that the evidences of a Christian and the signs which would follow and bear witness to his belief or understanding, were healing the sick, cleansing from sin, raising from death and preaching the word. Through the teaching of himself and his disciples, Christians were made in large numbers from among the people of Judea, who demonstrated that these signs did follow their conversion to the true doctrine. He said that he was led by the Spirit of Truth and that his words were life to those who received them. He also said that whatever should be asked in his name—the Divine Spirit of Truth—should be granted, and that he would be with those who believed on him always, even unto the end of the world.

There was no limit as to time, place or personality in these promises, and those who claim that the works of healing which he and his followers did were limited to the disciples and those in the church during that particular spiritual outpouring, must also admit that they have no authority whatever for such conclusions except the opinions of biblical commentators.

Practical Christianity explains fully that Jesus of Nazareth in all his teachings referred to a universal principle which was common to all men who would live in harmony with Divine Law, or the "Father in heaven." By a righteous, pure life he became one with that Principle

of Goodness or the "Father that dwelleth in me," and he said that all men could do the same; and also that even greater works than he did would follow as a consequence thereof, those who came after him.

In reviving in this age the pure doctrine of Jesus Christ, we find that he was not the only one who advocated like methods for salvation from sin, sickness and death by right thinking, but that it is paralleled by the avatars or saviors of nearly every nation of which history reports. The sacred Scriptures of all the races of which we have any record define the nature of First Cause, or God, and his relation to man, in essentially the same terms as did Jesus. The writings of the spiritual brotherhoods of the far East also chord with the dominant notes of Jesus Christ's doctrines, and we are now demonstrating that the effects promised do follow the application of the prescribed rules.

Hence, we are safe in claiming that we have an exact science in this doctrine, that it is susceptible of universal demonstration, and that when applied with the same faithfulness that man gives to his daily affairs, it will do all that is claimed for it.

This science has always been known to the spiritually wise and the prophets of all ages have been witnesses to its efficacy—and to them we owe what are known as the sacred books and Scriptures of all peoples. When sounded to their depths with the mind of understanding it is found that they in all fundamental points agree, although their transcribers were widely separated and ignorant of each other's existence, and at the times of transcription beyond the probability of personal intercourse.

All of which proves conclusively that in Truth there is but One Mind, that it is universal, that Truth is not the property of any particular race or chosen people, but is given freely to all who open their understanding to that one Divine Mind, from whom the only real wisdom ever comes.

Jesus Christ understood this universality of Truth and that the prophets had always been its avenues of expression, hence he advised a study of the Scriptures. He declared

that he came to fulfill or again explain the law, and not to destroy it. Thus in teaching this science of the Christ we find our corroborative testimony in the sacred Scriptures because there is transcribed a preponderance of Truth. The perpetuity of these sacred writings proves this, for had the error therein outweighed the truth they would have sunk into oblivion with the secular histories of the many nations of the past. So we find that, though glittering with the Oriental imagery of a race of idealists, in the Hebrew Bible a full exposition of that doctrine. It must not, however, be understood that this science is based upon any external authority whatever in the way of the teaching of books or persons. In presenting its claims to the people that with which they were familiar as Divine revelation is admitted as proof. The Science of Christ is based alone in the Truth of Being, and needs no authority outside of the Divine Principle in man to prove its case. It is the inherent Truth that wells up spontaneously in the soul of every man and woman in the universe when pure reason is allowed full sway.

This is the Problem of Life and it is not reasonable to suppose that a just and impartial Creator would manifest himself to one particular nation or man and make specific custodians of his Word, thereby excluding a part of his creations. This would not only show a partial God but an unjust God. No, the God we worship is a universal principle, the One Principle of Life, and by or through it comes all the life and intelligence we have. That which is not God-intelligence and God-life is no intelligence and no life, but a mere seeming.

This God Principle is not afar off in some distant heaven which you can only enjoy by dying, but is the loving Father, right here within reach of the humblest man that walks the earth. You and each of you are working your life problem according to its rules, or you are deviating therefrom and suffering the results of error in consequence. It is your privilege to know how to come into harmony with this Universal Mind and thereby discover to yourself your

real inheritance as a child of Spirit. For man is Spirit—the Bibles of all races declare it, every true philosopher and seer since the dawn of history reiterates it, and universal man knows it intuitively.

As Spirit, man knows that he must have originated in a cause which is Spirit, as "like must produce like," and Jesus said, "God is Spirit."

But we need not go to Scripture or the opinion of any man to prove this, for all about us is the evidence that the cause of all that is, is invisible—is Spirit. Our physical scientists say that matter in its last analysis eludes their grasp in "points of force."

Then the nature of this spiritual cause next presents itself. Is it good or evil? No one has ever yet said with an understanding mind that God, or First Cause, could be anything but Good, and no other quality or attribute is ever for an instant entertained as belonging to the Divine Mind. Therefore, it follows in strict logic that there can be nothing caused but good if the cause itself is good and nothing but good. No other conclusion can possibly be arrived at, and in all the schools of theology this premise is admitted. Yet blinded by sense appearances man has let his reason be overridden and in his folly declared that certain things existed which were not in harmony with *Spirit* nor *good*. He has been tossed on the shifting waves of matter and been disappointed at every turn by its illusive and unstable nature, yet he has allowed himself to be deluded by his senses into believing that it is reality. He has witnessed its unstable and deceptive character, the lack of harmony in its manifestations, the varying states of antagonism which it shows in its relations, and its generally unreliable nature, yet right in the face of all these, and with that ever-present internal monitor that tells him that First Cause, or God, is Spirit and all harmony, he humbly bows to what his senses tell him is the inevitable. Through them he sees, smells, tastes and feels, and he listens to their ever varying testimony instead of to the clear logic of pure reason.

But in the study of Truth you are not under any cir-

cumstances to listen to the testimony of your external senses. You are placed in the clear light of logic and reason and are expected to draw all your conclusions from that standpoint. From the premise of Spirit alone you shall evolve the world of reality in which you live, and you can demonstrate to your full satisfaction that you have been deluded all these years into believing that which is not true. You shall prove each for himself that all causation is from Spirit, that you are that Spirit and can make the world in which you live conform to that which you know by clear reason to be true.

The One Intelligence and Life of the universe is your life and intelligence, and when you let it freely flow up into your consciousness, you know that it is All Good. As there can be but one cause for all that is, and as that Cause is All Good, you have a pivotal center from which you may draw conclusions that will settle definitely all the debatable questions of existence.

This Infinite Cause, or Divine Principle, is All Good and there is nothing but it in the universe. Hence, it must be all Life, Love, Truth, Intelligence. There can of necessity be nothing else in existence but this One Principle, consequently it must be Omnipotent, Omniscient and Omnipresent. It is the *All* of existence and there can be nothing real outside of it or separate from it or in any way apart from it in nature or character of any description. It is Spirit and all of its manifestations must be spiritual. It is Life and all of its manifestations must express life and nothing but life. It is Love and all of its manifestations must express love and *only* love. It is Intelligence and all of its manifestations must express intelligence and nothing but intelligence. It is Truth and its manifestations must express Truth *only*. It is Good and its manifestations must be *all* Good. It is All—fills all and there can be no other, and *there is no other*. "In you all, through you all, and above you all."

These basic statements are the foundation stones of all the religions of the world—they are the intuitive promptings of every unbiased mind, and all the deep philosophers of

the past and the present so postulate the Causing power of the Universe.

We hold with mankind universally that these predica-tions of the nature and character of God, or First Cause, are correct. Our postulates as to the character of God are also those of the Christian church and upon these points we agree. But to avoid entangling ourselves in a maze of illogical and inconsistent sequences, we are careful to draw our conclusions as to God's manifestations so that they shall harmonize with the qualities which we, with all the world, predicate as exclusively his.

We do not say God is Good and there is nothing be-side him, yet evil exists; nor, God is Spirit and fills full the universe, yet matter also exists; nor that God is Love and Divine Love *only* pulsates to the ends of Being, yet hate exists; nor that God is Life and all life, yet death holds sway over a part of his dominion; nor that God is Truth, yet error is a potent principle; nor that God is all Intelli-gence, yet ignorance benumbs man. *No*, we refuse to let the evidences of sense belie the lofty reason. We hold to the basic statements; formulate them along lines of harmonious sequence and reach our conclusions regardless of the seem-ing—the phenomenal universe.

These conditions which appear to the senses as exist-ing in apposition to the clear reason of the higher self, and which are opposed to what it tells us are the attributes of God, are but the illusions of those senses. That only is true and permanent which corresponds to a cause which is all good, all powerful, all intelligent and everywhere pres-ent, and a proper appreciation of this on the part of man-kind will demonstrate its truth.

God is Good—there is no evil!

God is Spirit—there is no matter!

God is Life—there is no death!

God is Intelligence—there is no ignorance!

God is Strength—there is no weakness!

God is Health—there is no sickness!

THE CLEANSING

ARTHUR DUDLEY HALL

"And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting."



ALWAYS there comes a time to each one when he feels the necessity of changing from a consciousness of lack, in any respect, to a consciousness of abundance of all good. In other words, everyone, in his development, comes into that state of consciousness wherein he must pass from the idea of himself as a human being, subject to the so-called natural laws, to the true conception of himself as a Spiritual Being, governed only by the Law of Spirit, which is Love.

This passing over from the false to the God consciousness is representative of the Passover, as celebrated in the time of Jesus of Nazareth. You will remember that the Feast of the Passover was in commemoration of the angel of the Lord passing over the land and saving everyone who believed in God, and destroying everyone who did not believe in God—All-Good. Of course, we know that God, being Love, did not destroy his children, whether they believed in him or not. We know that these were not people, but ideas, that were destroyed, and ideas which were saved. So within each one of us is the Spirit of Truth, the angel of the Lord, which, in passing over or through our various states of consciousness, destroys every thought and idea which does not harmonize with the Truth of our Being and acknowledge that we are the image and likeness of All-Good, Spirit, Life, Love. When all these adverse thoughts are driven out one finds himself possessed with the consciousness of absolute peace of mind, which is poise, absolute peace of body, which is health and strength, absolute peace of affairs, which is prosperity and success.

Our bodies are the temples of the Living God. The

body is the outward expression or manifestation of the consciousness. When, looking deeper than the surface of things, we find that the body and the consciousness are one, simply in a different degree of manifestation. In this light, then, the consciousness is the temple of God. Jesus is represented in each one as the Spirit of Truth. When the Spirit of Truth enters the consciousness for the purpose of bringing about that glorious peace, it finds those that sold oxen, those that sold sheep, those that sold doves, and money changers sitting.

Oxen are noted for their tremendous strength. The oxen within each one are those thoughts which bring ideas of strength, love, wisdom, life and substance in consciousness. The Spirit of Truth finds in the consciousness those that sold oxen. That is, the Spirit of Truth within each one discovers thoughts of weakness, envy, illness, poverty, and various other negative thoughts. All negative thoughts, when held in the consciousness, will sell or deprive one of true positive thoughts. The law of mind is that what one is conscious of he brings into visibility. In harmony with this law, when we have thoughts of worry, fear, weakness, hatred, and the like, we deprive ourselves of bringing strength, power, love and abundance of All-Good into visibility.

In the olden days one of the greatest industries was that of sheep raising. The wool became a great source of wealth to the people of that time. In truth, God, the Source of All-Good, is our Supply and our Support. "All that the Father hath is mine." Since man is the Son of God, he is heir to all that the Father has. God is Life. Life is within each one. God is the Source of *all* that is. The Life within each one is the Source of all that is needed for the perfect expression of itself. In order for the Life to find expression in and through the body and the affairs it is necessary that it use things, including money. The Spirit of Truth, when brought into the consciousness, confronts ideas which, in holding sway, prevent one from *knowing* what and where his wealth is. The chief thought in this re-

spect is that which considers man as the source of revenue. Thoughts which tend to make one feel that he is dependent upon this person or that corporation, this line of business or that profession, are constantly preventing one from realizing the truth, and thus one does not enjoy the benefit of his birth-right, abundance of All Good.

For ages the symbol of peace, innocence and love has been the dove. Within each consciousness are established ideas filled full of loving thoughts, thoughts which when expressed bring only harmonious conditions into visibility, and such thoughts as "do unto others as you would that they should do unto you" bring about that glorious interior feeling that just the right thing has been done at the right time. Even these thoughts, as beautiful as they are, stand in danger of being sold. The Spirit of Love finds within the unawakened consciousness thoughts of envy, such thoughts as occasion the saying, "He sold himself cheaply;" thoughts of jealousy, and many other forms of selfishness, which make it impossible for one to enjoy living continually in the God, the Christ, the *true consciousness*.

Very likely, in all large seaport cities and in cities through which many immigrants pass, you will find business concerns whose purpose is to exchange foreign money for money of that country at a certain per cent premium. Should there be any thoughts within your consciousness that are changing the form of things for the purpose of getting something for nothing out of it, just know that the Spirit of Truth will find them, because they prevent one from expressing *good* in fullness. Thoughts of personal ambition, thoughts which try to get the better of another in business or social affairs, thoughts which are expressing for the sole purpose of *getting*, rather than giving, all work together and bring about dissatisfaction in every form.

"And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise."

Jesus used a scourge of small cords to drive these in-harmonious conditions away. A scourge, we may say, is a *principle*. This Principle is formed from many ideas of Truth, or, several statements of Truth, when held together in one's consciousness, form one strong and mighty means by which the Spirit of Truth utterly destroys that which is contrary to its perfect expression. Let us, for a moment, compare this scourge with a cable which carries messages across the ocean. It would be very difficult to handle a solid piece of metal as large around and as long as a cable. Besides, because of its tremendous weight, its rigidity and length it would be quite impractical to use for the purpose for which it is intended. Instead, it is made up of numerous small wires all bound together, forming a strong, pliable and useful means through which messages may be carried all over the world. So it is with our scourge. It is made up of numerous statements which are in accord with the Truth of Being. Having formed this scourge, it is for us to apply it to these negative thoughts, thus driving them from our consciousness and freeing ourselves from every form of bondage.

Suppose a feeling of weakness comes over one. Here is an opportunity of using the scourge. The Spirit of Truth within each one leads him into all Truth. The Truth to apply in this instance is that God is *my* strength. The very life within me being God is *omnipotent*. Omnipotent Life includes strength. Should a thought of fear come over one and he finds himself unable to carry out what he knows he ought to do, just let that one apply the scourge. Let this one think and actually say that *love* casts out all fear. Then let him begin to think, say and do at least one loving thought, word or act. Let him do all of this because it is the thing to do, and not merely for the sake of the results which are *sure* to follow.

Many times people have a feeling of lack when financial matters need their attention. *Apply the scourge!* Form your scourge by declaring that God, Almighty Good, is the Source and Supply for your every need. Remember that

God is Life, Love and Wisdom. You certainly are conscious that you are alive. Since you are alive, you have *life* within you. Having *life* within you, just *know* that *life* to be God, the source and supply of your every need. The Life, Love and Wisdom established *now* within your consciousness, when brought into expression, will always bring about satisfactory conditions in the world of finances. In order to apply this scourge and receive the benefits of the Law, one must actually do whatever presents itself to him, realizing, at the same time, that *all* things are working together for the one purpose of bringing about abundance for use in expressing the God-Life, God-Love, God-Wisdom.

There are instances when one finds himself liable to act in such a manner as would place him in strained relations with his fellowman. For instance, many times a person will attempt to persuade another to do certain things which are not God-like, because of the so-called friendship existing between the two. Oftentimes, because of a false conception of love, some people are holding thoughts in their consciousness that, when expressed in word or act, would ruin one's character in a more or less degree. Here again is a glorious opportunity of practicing what one knows to be true; and in so doing retain that consciousness of All-Good. Rest assured that the Spirit of Truth within you knows just what to think, say and do in all such cases. Declare that this God-Mind now is guiding you in every thought, and be positive that this Omniscient Mind cannot make any mistakes. The Spirit of Truth will reveal itself to you so that other statements of Truth will come into your consciousness, and, when bound together, form this powerful scourge which drives from your consciousness every thought which prevents this God Mind from expressing in and through you and your affairs.

Every personal ambitious thought, every thought which seeks to get that which does not belong to it, every thought which is unfair to anyone, every thought which tends to prevent another from expressing himself as the Spirit within him prompts, is driven from one's consciousness in declar-

ing, "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein." Declaring that everyone is the child, the offspring of Almighty Good, will soon awaken one and he will find himself thinking, speaking and acting wholly from the consciousness, "I and my Father are one."

After Jesus Christ had driven all of these bargainers from the temple he overturned their tables. So must we. Just as soon as one frees the consciousness of every thought that is a hindrance to his experiencing absolute peace of mind, which is poise, peace of body, which is health and strength, peace of affairs, which is prosperity and success, let him overturn the tables. You have often heard, when things have been going on in a certain way and finally take a sudden turn in the opposite direction, "The tables are turned." In consciousness this simply means that when we overturn these various tables we have changed our minds, we have a different consciousness of things, we are renewed in our mentalities. It is because of this that Paul says we are transformed by the renewing of our minds. It is all very true. When we have been thinking along certain lines and have not experienced the good results that we expected, we must "turn the tables over" and begin to think just the opposite thoughts. In this way we will bring into expression the Truth, and in due season the Truth will become manifested in our minds, bodies and affairs.

In the God consciousness, which we have now attained, we begin to recognize our bodies in their true light. We no longer consider the body as material. We no longer look upon the body as one of flesh and blood. We *know* that God is *all* and *in all*. God is Spirit. Since Spirit is *all* in *all*, then our bodies are Spirit. This Spirit Substance, which is the very foundation of all that is, permeates every cell of our bodies. Having once realized the Truth concerning the body, we will then see to it that it be kept clean and wholly free from everything that would tend to prevent the *Life* from expressing perfectly in and through every part of it. "Know ye not that your body is the temple of the living

God?" Jesus, the Spirit of Truth, Life, Love, Wisdom, Understanding and Substance, always speaks from this true consciousness.

A Scourge to Use

"In me dwells all the fullness of the Godhead, bodily."

I am the embodiment of God Almighty, Infinite Strength.

Perfect strength fills every cell of my body.

The blood flowing in and through my body is carrying Infinite Strength to every tissue of the body.

God, the very Mind, Life, Love within me, is the Source of my supply; and this Source and Supply is unlimited and inexhaustible. There is an abundance for my every need.

God is the Source. I, man, am the *avenue* through which *All Good* passes to bless everybody and everything.

The Christ Mind within me is Perfect Love, and *now* finds its perfect expression in and through me and my affairs.

"I do not desire anything for the personal self. I desire only the consciousness of *All-Good*, which in its expression brings my mentality into poise, my body into health and strength, and all my affairs into peace, prosperity and success.

All false conceptions of myself and others have been driven from my consciousness by the Truth of my Being. I *now* am conscious that my body is Spirit and it is the temple of the Living God.

My father came into my house soon after I was married, and looked around. We showed him into every room, and then in his rough way he said to me: "Yes, it is very nice, but nobody will know, walking through here, whether you belong to God or the devil." I went through and looked at the rooms again, and I thought: "He is right." So we made up our minds straightway that there should be no room in our house, henceforth, that had not some message, by picture or wall text for every corner, which should tell that we at any rate served the King.—G. Campbell Morgan.

THE AIM OF JESUS

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.—I Cor. 2:14.



UPREME among all teachers stands Jesus the Nazarene prophet, not only by the excellency of his character, but also by the sublimity of his subject. The personality of Jesus is most unique. It is not so much his remarkable personality which interests as it is the Principle which he taught and demonstrated. A prophet has many things to say to his generation, but he has only one all-inclusive message to deliver in which is included everything of lesser moment. It was not the purpose of Jesus to teach his disciples how to organize a new party, neither did he instruct them in the art and science of using existing institutions for personal purposes. His one great aim seems to have been to acquaint them at first hand with God, and through this acquaintance to make them independent of party and politics alike.

His message was the message of Life, but in order to interpret Life so that men might enjoy it more abundantly, it was necessary for him to raise the minds of men above the range of the merely objective, to the perception of the changeless Truth of Being.

Again and again he calls attention to the fact that we must not mistake mere existence for real Life. If we have looked at Life through the camera of mortal thought, we have had nothing better than an inverted image of God and man, and the universe.

This may be illustrated by looking through the photographer's camera which represents the object in front of it as upside down, and the right side on the left. It is a doctrine as old as the oldest philosophies that man can only arrive at an exact understanding of spiritual Truth, in the degree that he learns to intelligently correct the misleading impressions of the senses.

Paul says in his letter to the Corinthians, "We walk by faith, not by sight." Faith in this connection is not blind; rather is it the elevation of the mind above the plane of sense.

A noted writer says, "All the profoundest truths, or truths of the Spirit, are contradictions, that is, they are the direct opposites of the first appearances."

A man does not have to be very profound to believe what he sees. Profundity comes in when the individual begins to *correct* what he sees, according to that science by which Jesus accomplished those works of the Spirit, which have since been called miracles. The aim of Jesus was not principally to heal the sick, but to inculcate the Truth by which healing is accomplished. To heal a sick man without imparting the science by which his healing takes place is to leave him at the mercy of his own spiritual ignorance and future experiences.

When Paul says that "the natural man receiveth not the things of the Spirit," he simply means that until we learn to interpret visible phenomena as the symbol of invisible thought we shall never understand the real aim of Jesus.

The things of the Spirit are foolishness to what Paul calls the natural man, or the man who accepts only that which his senses tell him. When the body seems to say "I am sick," the "natural" or spiritually ignorant man at once adds his mental consent to this so-called bodily testimony, thus becoming an incriminating witness against his own health and happiness.

The "natural" man accepts what he ought to reject. If a Divine Scientist should tell him to deny a disease which is as real to him as the hair on his head, he would doubtless feel offended at the scientist's stupidity or sorry for his simplicity.

The idea of denying a tangible tumor is, to his mind, a mild form of insanity, but this does not make it so, it merely reveals the natural man's ignorance.

When the natural man tells you that a hump on his back is as real as the hair on his head, he is stating what to his sense of things is an incontrovertible fact; but he is over-

looking another fact, a most important fact. He is overlooking the fact that while a hump on the back seems as real as the hair on his head, it is not natural or normal as God intended, and this is the fact that it was the aim of Jesus to emphasize.

To the mind of Jesus, disease was an excrescence like a barnacle on a ship. It was not natural because it was not made by God, and he flatly denied everything that was not made by God, no matter how real it was to his senses.

Always before the mind of the Master was the interrogation point of the Spirit. Jesus never asked if disease were real; he merely asked if God were the author of it, and this question answered in the negative, there was no occasion for further questioning. Not, "How did disease originate?" but, "Did God make it?" was the point at issue, for on this point hang all the law and the prophets. The aim of Jesus was to reveal the will of God and to define the word Reality. If men regarded as Real that which is only apparent, they were to be disillusionized, but it must be by their own consent, for even Jesus could not "convince the fool against his will." There were places wherein "he could not do many mighty works because of their unbelief." If a man prefers to believe the testimony of the senses, in opposition to scientific facts, science is not the loser, neither is such a man the gainer.

It is an axiom of Jesus that "a tree is known by its fruits," and this being the case, we need to consider the fruits which grew on their respective trees of physical sense on one side and spiritual science on the other. Physical sense declares man to be at the mercy of matter; spiritual science affirms man to be a spiritual being with absolute unqualified control of his bodily organism. Accepting no higher testimony than that of the senses, we would deny some of the most important facts in the universe. We would deny the existence of God because we can neither see, hear, touch, taste nor smell the Divine Presence.

We would repudiate the human mind, on the assumption that the most skillful surgery has failed to reveal it,

forgetful of the fact that the most real things are the most invisible things. If man were to deny all that he cannot see, he would be infinitely more foolish than the Divine Scientist whom he ridicules for denying some of the things which he does see.

It was not the aim of Jesus to deny the evidence of the senses altogether; his chief objection was when this evidence did not coincide with the Truth.

So far as the senses support science, they are valuable and are to be relied upon. When they do not, they are unreliable and dangerous. For this reason he said, "Judge not according to appearances, but judge righteous judgment." If a group of people should gaze at the moon when it is at the full, it would convey different impressions to each. To one it would appear as large as a cart wheel, to another as large as the head of a barrel, while to another it might not appear larger than the top of a silk hat. The testimony of the senses is not questioned concerning the reality of the moon; it is questioned with regard to the magnitude and distance of the moon.

If we are curious to learn the size of the moon and its distance from the earth, we must study the science of astronomy, for the senses afford us nothing beyond the mere fact that there is a moon.

This holds true of everything else in the visible world. The senses tell me that I am material, composed of so much blood, brains, bones, etc., and if I desire to know something of the mental and spiritual side of my nature, I am compelled to use a faculty which can neither see, touch, taste nor smell. I am compelled to use my Reason, and Reason assures me that the report of my senses concerning myself is not true. I am not material and mortal. I am spiritual and immortal. And this is one of the things (or truths) of the Spirit which the natural man receiveth not. This Truth must be spiritually discerned, and once discerned the "Aim of Jesus" is seen and appreciated.—*W. John Murray, in "The Gleaner."*

A PRAYER FOR UNITY

HENRIETTA B. PAIST

How long, oh Lord, ere this thy people learn
The lessons taught by thy beloved Son?
How long shall lust for power and greed hold sway
And hate the offspring of these hideous brains?
When shall we realize that we are one
Family, brothers all, and that to thee
No boundary lines exist, no separate nations,
Sects, conflicting creeds? These all are ours.
These we have made, the limitations, all.
Thy bounteous goodness nothing doth withhold.
The earth is ours, and richly doth it yield
Enough for all. Yet we in fear would grasp
Our brother's share, lest he in turn should look
With envious eyes on what we deem our own.
The left hand from the right hand doth withhold,
Not knowing both are members of one flesh;
One body theirs; one heart sends blood to each,
And any lack in one is lack for all.
When shall we sense our unity, and cease
To feel and act each for himself alone?
When shall "Thy kingdom come, Thy will be done
On earth" as we were taught to ask of thee?
Oh thou, who, loving, sent us out from thee
And sending, didst bestow on each free will,
Have patience tho' we blindly grope and fall,
And call on thee, not knowing how to call.
Forgive the selfish prayers addressed to thee
Asking thy favor and our brother's death.
Forgive, and teach us how to crucify
These warring senses, lest our scorching breath
Shall fan a conflagration to consume
Humanity. Oh, send thy searchlight *Truth*
To every corner of this darkening globe,
Recalling every soul now passion's slave,

To be his "brother's keeper." Wipe from each
That consciousness of race; all nations blend.
Then shall the New Jerusalem appear;
That "peace on earth" we long have heard but knew
Not how to consummate. Then shall we know
That Love shall accomplish what hate failed to do,
And all shall dwell secure in unity.

No one really ever got rid of a depressing condition by brooding over trouble. Brooding over trouble is the means of breeding it, increasing it, multiplying it. If you want to kill a disagreeable thing, get it out of the mind as quickly as possible, erase it, get rid of it, absolutely refuse to contemplate it, and it will die from neglect and from lack of nutrition. You can never kill trouble by nursing it; the way to kill it is to get it out of the mind as quickly as possible by holding the opposite thought. When you find yourself brooding over misfortunes, mistakes, shortcomings, poverty or failure, shut your mental gate instantly; otherwise these dark thoughts will keep burrowing deeper and deeper into your subconsciousness and they will stir up the things that have made you unhappy, uncover things which you ought to forget, and cripple all your efforts. No matter how blue or how wretched you may feel, it is perfectly possible for you to instantly switch off this train of thought and to flood the mind with sunshine pictures. At such times just try filling the mind with peaceful recollections, happy thoughts of some kind; recall delightful experiences you have had. You will be surprised to find how quickly the blues which have been haunting your mind will flee when you open up the mental shutters and flood your mind with sunshine.—*Marden.*

Great deeds cannot die; they with the sun and moon
renew their light.—*Tennyson.*

Nobleness of life depends on its consistency, clearness
of purpose, quiet and ceaseless energy.—*Ruskin.*

THE LAW OF COMPENSATION

There is one thing that all students of Truth should remember, there are no bargain sales in the economy of nature. There are no marked down prices on her counter, for we receive in just proportion to the price we pay. The law of compensation is irrevocably true, we cannot get something for nothing. If we are seeking the benefits of the spiritual life with its constant peace and contentment, we must be prepared to pay the price by giving up that which ties us down to the material. To the degree we lose our belief in the personality we find our real Self. Master Jesus said, "He that loses his life for my sake shall find it." When we become conscious of what that statement means, we get the vision of the greater life. If man is his concept, or is just what he believes himself to be, then this present existence is only a conditional existence. So we see when we are willing to give up our lesser self we find a greater. We replace a transitory illusion with that which is eternal. The old idea that we have to sacrifice something no longer holds good when we see what the word sacrifice means. There is no sacrifice in nature, for we cannot call it sacrifice when we receive the equivalent, or greater value than we give up. It may be sacrifice in other people's estimation, for they cannot understand what a man's realization is. The Zulu and Basutus of African jungle exchange their diamonds and skins for what to us appear to be worthless beads and playthings. But it is all a matter of relative values, the values being of our making. When we catch the vision of the greater life we do not sacrifice when we give up our smaller life, although in the eyes of the people who have not the vision the price is too great. The relative values change, the eternal immortal Consciousness remains constant forever.
—George E. Chambers.

They are slaves who dare not be
In the right with two or three.

—J. R. Lowell.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

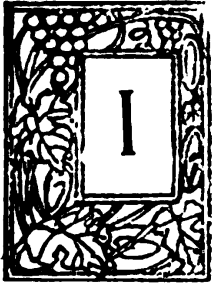
This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

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QUALIFICATIONS OF A SPIRITUAL TEACHER



IN ANY line of teaching certain characteristics and qualities in the teacher are recognized as necessary. In the teaching of Truth there is even greater need of fitness on the part of teachers than in the world's schools; but, in the school of Christ, preparation is not intellectual but spiritual. This is a point that should not be overlooked. For centuries the idea has prevailed that schools and colleges could fit men to do the Lord's work. This is one of the causes for the great decline of spiritual power among those who have claimed to be followers of Jesus Christ. They put the letter in place of the Spirit, and intellectual learning in place of spiritual understanding. The Spirit being thus quenched, its fruits, "the signs following," failed to manifest. Seeing this, men, instead of searching themselves for the cause, have said, "The day of miracles is past." There are no miracles in the common acceptation of that term. All that Jesus did was accomplished through his understanding and use of the Divine Law, and he said that those who follow him should do the same works that he did and greater.

The preparation which God requires of workers in his vineyard is a consecrated heart, an open and receptive mind, and a ready obedience to his will. The consecrated heart is an undivided heart. No one who is trying to serve God and the world can do the spiritual work that will be acceptable to the Father. Men may applaud, but the approval of God is withheld. The open and receptive mind is free from the obstructing clouds of the personal self; it is willing to be as a little child, teachable and trusting. In obedience, self will is put aside and God's will is followed.

One of the graces of the consecrated heart is humility; it does not seek the praise of men, and does not give praise to men. The mortal loves to be considered "a prominent teacher," and speaks of others as "prominent." The spiritual worker sees all as one in Christ, and the proud person-

ality as having no place nor part in him. Jesus said that unless we keep his teachings, we are none of his. In many beautiful sayings he holds before us the fact that a meek and quiet spirit is, in the sight of God, of great price.

The blessing promised to faithful teachers is not the praise of men, but the praise of God, and we are warned repeatedly that if we seek honor from men, we are sowing tares in our consciousness and destroying our own faith. All who know the power of faith want more faith. Jesus said, "How can ye believe which receive honor one of another?" He here emphasized the fact that man, in his love for fame, honor and display, interferes with his power to exercise faith. With such great things possible through faith, and a world so greatly in need, everyone who wishes to work in the name of the Lord should cleanse his mind and heart of all self seeking, and should desire only that God be glorified and the world be blessed.

THE TRUE BASIS OF CO-OPERATION

In your leaflet, "The Providing Law," you quote from Professor Hill, saying that men will eventually manufacture from the air everything they need. Paul taught the primitive Christians to labor with their hands. Is not the teaching of Christianity, co-operation? I have been taught that the selfish spirit of man has caused a monopoly of the earth; also that this monopoly is to be overthrown by co-operation. We must place great stress on the idea of voluntary co-operation and association.—* * *

We do believe in co-operation, but in order to have something to exchange there must be a source of supply. The question is, what is that source? We say it is Spirit.

Part of the curse pronounced on man in his sin was that he should work hard and earn his bread in the sweat of his face. Jesus came to redeem man from all of the curse, and we are therefore endeavoring to teach the Truth that makes free from the bondage of toil. The apostles did not have the light that shines today—that is, they did not comprehend it. "The light shineth more and more unto the perfect day." If we hold ourselves back to what they were

able to demonstrate we will never arrive at spiritual perfection.

We believe, not in work, but in service. This you will find explained on page six of Lesson Three. A deep study of this lesson will clear up your question. We did not quote from Prof. Hill with the idea that the Truth needed this scientific man's confirmation. Truth is sufficient of itself. The quotation was made merely to show that even men of material minds are awakening to some of the light that is shining so brightly. In strict analysis we would not say that we draw supplies from the air. Most people have a material idea of air and of the elements that compose it. We look back of this, and instead of air we see Spirit; instead of elements we see ideas. All problems must be worked out as ideas in Universal Mind before they can be clearly understood. One of the ideas in this Mind is Substance, and it is this Substance idea which is the source of man's supply, when he comes out from under the curse and inherits his birthright, which is restored through the redeeming work of Jesus Christ. If the idea of Substance is new to you, withhold all adverse thoughts against it until you have, in prayer and meditation, given it opportunity to be manifest in your consciousness. We are fast approaching the time when we must know God as our resource, if we would be fed and clothed.

We would repeat that we believe heartily in co-operation, but it certainly means more to the spiritual man than it does to man in mortal consciousness. All kinds of colonies have been formed for the purpose of carrying out the idea of co-operation, but none have been entirely successful, because of selfishness. In the redeemed race this disintegrating factor will not be present, and the true meaning of spiritual unity will be demonstrated.

When one understands the laws of mind clearly he sees that he becomes like whatever he beholds. You remember that Paul said, "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the

Lord." If we become like the Lord through beholding his righteousness and goodness and glory, by the same law we make manifest whatever error we behold, so we avoid as much as possible all thought of monopoly and sin and evil in every form. If we keep our attention fixed upon the coming kingdom of righteousness and peace, we help to bring that into manifestation, but if we allow ourselves to dwell upon evils that abound in the world, we only increase them.

This is a great truth, that everyone who earnestly longs for righteousness in the earth should know.

ANSWERS TO QUESTIONS

What is free will?

Free will in man is his right of choice. As applied to his relation to God, it means that he has the privilege to choose whether he will recognize and observe the Divine Law or try to live independently. He can enter into and live the life Universal where there is life and liberty and everything provided for his welfare, or he can restrict himself to the limitations that he thinks are necessary to him as an individual, separate from God and his fellowman. The only freedom is in Spirit. The boasted freedom of the personal proves always to be hard bondage. This is the great lesson that the race is learning. Many men ignore God and try to establish in their world what they call religious and political freedom, but in the end they will find that they have overlooked true liberty and they will then choose to obey God, thus making right use of their free will.

What is meant by the anger and wrath and jealousy of God?

The understanding of this question can be gained only by knowing the true character of God. He is not a man having the passions of men, therefore when the Bible speaks of his anger, wrath and jealousy, it does not mean that he exhibits these petty traits as we see them in men.

It is necessary first to know that God is not person but

Principle. He is the underlying, unchangeable Truth, "without variableness, neither shadow of turning." This Principle is expressed in all creation and we call this expression or activity, Law. Principle is Absolute Good, therefore its expression as Law is Good. When men know God and worship him in Spirit and in Truth, they recognize him as this great goodness, Omnipresent, Omniscient, Omnipotent, and they endeavor in their every thought and word and act to express in harmony with Divine Law. In the keeping of this Law men are blessed in life and health and joy and all the riches and bounty of God, but if they try to go contrary to the law, they turn its power against themselves and reap the fruit of their doings in discord and death. This working of the law adversely is what is termed the anger and wrath and jealousy of God. God formed man to be the living expression of his goodness and glory, and he will be jealous for his own, not with selfish demand, but with righteous claim, which he as the Creator has upon his creation.

Did Jesus teach the popular doctrine of the salvation of the soul after death?

No. Every word that Jesus spoke taught life, omnipresent, here and now. He said, "Whosoever liveth and believeth on me shall never die." Everything that he said was in harmony with this promise. His theme was the coming of the kingdom of God upon the earth.

The doctrine of an after-death salvation is based largely on hymns. For so long people have been singing about a home in the skies to which they were to be taken at death, that they have allowed themselves to accept this as true, and have overlooked all the promises of a redeemed earth. They have not studied to see whether there is any foundation for such songs. All of the Scripture texts take on a new meaning when we read them in the light of the promises of overcoming death. When the error about death is cleared away, then all the teachings concerning "the restitution of all things" begin to open up and the good-

ness of God's will for man is seen. It is not his will that any should perish, but all should be saved from death here and now. There is a price to pay and that price is the giving up of self. This is the reason why so many have not sought the kingdom, but have been content to drift along in a vain hope that death would give them endless life and joy.

Thousands have sung the old hymn, "A never dying soul to save, and fit it for the skies." This song embodies the heathen doctrine of the immortality of the soul, right in the face of the truth that God only hath immortality. "As the Father hath life in himself; so hath he given to the Son to have life in himself." "He that hath the Son hath life; and he that hath not the Son of God hath not life." The voice of the serpent has spoken through all the ages, saying, "Ye shall not surely die." Those who listen to him exalt death, some making it the entrance to a sky kingdom, others declaring it to be the door to a "higher life." The fact is that death is the wages of sin. Man is spirit, soul, and body, and he is not immortal until these three are unified and lifted up in the Christ Mind. Immortality is an attainment to be made through spiritual overcoming. By this process the whole man is renewed, transformed, regenerated, born again. In this way he "puts on immortality."

A few Scripture texts have been used to support the teachings of the hymns. The principal one of these is Jesus' saying on the cross, "Today shalt thou be with me in paradise." That this does not have the meaning which has been given it, is clearly seen after a few moment's thought. Jesus was not raised until the third day after the resurrection, and his ascension did not take place for forty days. Furthermore, careful translators say that there is an error in the punctuation of this text which has helped to give it a false meaning. There is no conflict in Scripture teaching when it is interpreted in the Spirit.

This subject of the true salvation is such a large one, that a few points only can be given in answer to this question. Earnest students have no difficulty in understanding it if

they lay aside all the old notions of salvation and study the question as it was taught by Jesus, and all the prophets of God before him.

QUESTIONS

What has satisfaction to do with spiritual attainment?

How can the law of spiritual co-operation be applied at present?

What is enthusiasm, and what is its place in spiritual life and work?

BIBLE STUDY

The Call of Abraham

The call of Abraham is the initial step in a great plan for the redemption of the Adam race from its fall into material consciousness. From the mortal viewpoint the time seems long and the way tortuous, but we may, if we will, enter into the mind of the Spirit where one day is as a thousand years, and a thousand years as one day, and see the whole plan worked out in a definite, systematic, orderly way.

God saw fit from the very beginning of the recorded history of his dealings with men to have a "called out" or chosen people. Some have thought that such a choice is out of harmony with God's impartial fatherly love for his children, and have thus rejected part of his purpose without understanding his plan as a whole. Justice to all is seen when the "called out" elect appear in their rightful place in the Divine procedure. The chosen are prepared to become the seed through which the whole race is to be made to bring forth fruit unto righteousness and life everlasting. They are to be the light of the world and to have a very important part to play in the restitution of all things.

It is written in Genesis (12th chapter) that God said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt

be a blessing." Abram and his wife, Sarai, were old and had no children, so that the promise that he should be a great nation was a direct appeal to his faith. That he was able to believe, in spite of appearances, makes him a remarkable example of a live faith in the living God. So we say that Abram (his name was afterwards changed to Abraham) is a type of faith. "He believed in the Lord; and he counted it to him for righteousness."—Gen. 15:6.

The covenant God made with Abram required faith and obedience on Abram's part. The covenant promise made to him was, "Thou shalt be a father of many nations. I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God."

At the time the covenant was made Abram's name was changed to Abraham, meaning father of a multitude. Sarai's name was changed to Sarah (Princess). Later, in speaking of Abraham, God said of him, "He shall become a great and mighty nation, and all the nations of the earth shall be blessed in him."

As a beginning of the fulfillment of his promises, "The Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac."

The great test of Abraham's faith came while Isaac was yet a lad. God told Abraham to take his son into the land of Moriah and offer him there for a burnt offering. This was merely to try Abraham's faith. The child was not sacrificed, although Abraham took every step in preparation. After this test the angel of the Lord repeated the

promise of the covenant. "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

These facts, in connection with the call of Abraham and the promises made to him are very important. The great plan of redemption cannot be understood without them. As yet, not all of the promises have been fulfilled, but the word of God stands sure and there can be no failure.

As the human race is made up of individuals, all patterned after the one Divine Idea of man, we can see in the history of these Bible characters the story of our own spiritual development. Every truth applies to the individual as well as to the race as a whole, and our understanding of the life of Abraham will not be complete unless we consider it both in its relation to the individual and the race. Abraham well represents the development of faith in man. He is typical of the *I Am* in its expression through the faith faculty. He was dwelling in a limited realm of thought, and was called into a great and wide expansion of all his thoughts and powers through faith. All the people and places mentioned in connection with his history have a meaning. They represent other faculties and phases of mind that are called into expression along with the activity and growth of faith.

In spiritual symbology woman represents the soul. Sarah is the spiritual soul. Abraham did not doubt God's promise, but he felt it was necessary that he help to bring it about in his own way instead of waiting God's time, so he took Sarah's maid, Hagar, and had a son by her. Hagar represents the natural soul, and God would not recognize as the heir the fruit of the union with the natural will and affection.

There is a very important lesson in this for every one who is growing in faith and seeking to bring forth the fruits

of the Spirit. No real spiritual demonstration is made unless the Divine Law is recognized and obeyed. If we try to demonstrate Truth through our personal will and effort we will find that we have fallen short.

Isaac represents the true Divine Sonship. His name means laughter, signifying the joy of the new birth and the new life in Christ, which is the spiritual consciousness of relationship to God the Father. Man rejoices greatly in his privilege to express as the Son of God.

Isaac was born after Abraham and Sarah were both past the age for bringing forth. Besides, Sarah was barren, so that there was no possibility of his birth under the natural course of things. So we, when born of the Spirit, are born, "not of the will of the flesh, nor of the will of man, but of the will of God." The natural man has no power to bring forth "the new man in Christ Jesus." So Hagar's son could not be the chosen seed and heir. The new man is a "new creature," begotten by the Divine Seed, the Word. An entirely new state of consciousness is formed, fulfilling the admonition, "Let Christ be formed in you."

The forming of Christ in the individual involves the whole man—spirit, soul, body. The Adam consciousness has tended to disintegrate this trinity, but in the Christ consciousness the three are unified and harmonized under the Divine Law of Being, and its true expression. A new man is actually formed through a divine begetting, quickening and growth. Changes go on in mind and body, and these should cause no surprise. Certain states of mind have formed cells and fixed them in relation that is not according to Law. The activity of the Christ Mind in the organism breaks up these crystallized cells, building new ones and establishing them in the body in divine order and harmony.

Sometimes, when the stirrings of the new life are felt by one who does not understand that the renewing of his mind necessarily transforms his body, fear arises. Old race ideas of disease come into mind, and a doctor is sought. Every known system of curing is tried to stop the regenerating work that is going on in the consciousness. It can be

readily seen that such interference with the working of the Spirit is not right nor safe. Those who are in any of the stages of the new birth should consecrate themselves wholly to God and trust him absolutely with their bodies. No doctor, nor any man of any kind in mortal consciousness understands the working of the Spirit, and he should keep hands off. "It doth not yet appear what we shall be." Not even the most enlightened of the Spirit yet know the glories of the redeemed body. They must trust day by day while the transforming is going on from the natural to the spiritual, and keep their eye fixed on their divine perfection as it is in Christ Jesus.

When Isaac was weaned, Ishmael, Hagar's son, mocked him. This is the experience of every one in the new birth. The thoughts which are the fruit of the mind of the flesh rise up within and mock the new man. Here the overcomer has a work to do. Hagar, the bondmaid, and her son must be cast out. Abraham grieves at this. So we sometimes grieve over giving up the fruits that we have brought forth in the natural man.

Every detail of Abraham's experience has a correspondence in the experience of each one who is developing faith and bringing forth the Christ man. A study of these things is therefore very instructive to all who are seeking the realization of Sonship. To them it is given to understand "the mystery which has been hid from ages and generations," which is, "Christ in you, the hope of glory."

QUESTIONS ON THE BIBLE LESSON

[These questions are for the help of the student in the preparation of his lesson. Answers are not to be sent to us.]

- What is the significance of the "call of Abraham"?
- What was the purpose in having a "called out" people?
- What was the covenant made by God with Abram?
- What change was made in Abram and Sarai's names?
- What was the name of their son?
- What is the meaning of Isaac?
- What does he represent?

How was Abraham's faith tested?

Why is Abraham said to be a type of faith?

What do the people who were associated with him represent?

What does woman symbolize?

What is the meaning of Sarah and Hagar in Abraham's experience?

How does it apply in every man's spiritual development?

Why was not Ishmael acceptable as the son and heir?

What is the meaning of "Let Christ be formed in you"?

What is the "new man"?

Why is a complete consecration of the body to God so necessary?

What is the meaning of Ishmael's mocking?

TRUE RECEPTIVITY

Much has been said and written about the law of giving, so a few words about receiving may not come amiss. The Law is that we must give if we would receive, the inference being that a certain preparation is necessary to the individual if he would become a recipient. This point is brought out very plainly in Jeremiah 17:10: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." His "doings" and his "ways" prepare man to receive.

God gives freely and equally to all, but not everyone can receive all that is given, because some are unprepared for the gift and others are blinded to the fact that they have the gift. Some complain that they have not received prosperity. This is because they are unacquainted with the true meaning of the word. They do not know that they are prosperous, and that they themselves are the cause of it not expressing in their lives. A certain man convinced himself that his prosperity must come through the channel he

named. Because it came through another channel he did not recognize it and, consequently, did not acknowledge and praise it, thus closing the door in the face of the very thing he had so longed and prayed for.

God's ways are not our ways. Man, when praying for a blessing, cannot name the time, place or manner in which that blessing should come, but should so prepare himself that he is in a receptive frame of mind through faith in God as his Provider, faith in his wisdom to discern his blessing, and faith in his understanding of the spiritual meaning of this blessing. Man's blindness to his prosperity does not erase the Truth; it simply acts as a check to his receptivity. If he goes to the darkest corner of a dark cellar and closes his eyes, all his denials to the contrary, the sun still shines. That he does not see it does not change the truth.

As stated before, a certain spiritual preparation is necessary to become a receiver. This is outlined by Jesus in Mark, "What things soever ye desire, when ye pray [the spiritual preparation is], believe that ye receive them, and [the receiving is] ye shall have them." "And when ye stand praying [spiritual preparation], forgive, if ye have aught against any [receiving]; that your Father which is in heaven also may forgive you your trespasses." (Instruction and explanation why man does not receive.) "But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

Those who wish to be receivers of health should put all thoughts of sickness or disease of any description from their minds and form a mental picture of Universal Life in all its strength and potency. They should see life in every cell of their bodies; they should feel its force throughout their entire nervous system and recognize its purifying strength in the coursing of the blood through their veins. This is placing themselves in a receptive frame of mind; the next step is to understand and to will to receive. The same applies to one wishing to receive prosperity. He should forgive himself the erroneous belief in lack. There is no lack in all the universe, so it stands to reason there can

be none in the lives of the sons of God. The only lack there could possibly be is the lack man himself creates through the false mental images born of his unwillingness to recognize the Truth. Man's belief in lack, poverty or distress is caused by the significance he attaches to the things of the world and the very slight importance to the things of Spirit.

In Acts 20:35 we are told, "It is more blessed to give than to receive." How can God give if man will not receive? How can our fellowman give if we refuse his gift? We may accept God's gift or man's gift with our hands, but if our hearts do not respond with a flood of loving comprehension of the idea underlying the gift, we have lost the blessing we are praying to receive.

At set times and certain seasons it is customary to exchange and to give gifts. These gifts, if viewed metaphysically, are not what they seem to the eye, but are known to be symbols of the idea meant to be conveyed by the gift. To receive the idea is true receiving and brings a double blessing; one to the giver and one to the recipient.

True, it is harder to receive than it is to give. According to mortal thought a gift either pauperizes or entails obligations which we are unwilling to have thrust upon us, for despite all our struggles to the contrary we are apt to impute ulterior motives to the giver. Such thoughts not only injure the giver, but we have deteriorated every second we have spent thinking them.

This is not to advocate either giving or receiving except of a spiritual nature, but we must bear in mind that our acts symbolize our ideas. Each thing that we do becomes a living picture of our mental image of that thing. When we are receptive to God's blessings, we see in man's offerings, not the gift, but the Divine Idea finding expression through this channel. Seeing this will strengthen another as well as ourselves and prepare the way for *true* receptivity, which is not a holding out of the hands for so much worth, but an opening of the heart for an inflow of Spirit.—*Ellen Hamilton, Edison Park, Ill.*

THE KING'S PICTURE

"There is in every human being, however ignoble, some hint of perfection; some one place, where (as we may fancy) the veil is thin which hides the divinity behind it."—*Confucian Classics*.

The king from his council chamber
 Came weary and sore of heart;
 He called for Iliff the painter,
 And spake to him thus apart:
 "I am sickened of faces ignoble,
 Hypocrites, cowards and knaves!
 I shall shrink to their shrunken measure,
 Chief slave in a realm of slaves!

"Paint me a true man's picture,
 Gracious and wise and good;
 Dowered with the strength of heroes,
 And the beauty of womanhood.
 It shall hang in my inmost chamber,
 That thither when I retire,
 It may fill my soul with grandeur,
 And warm it with sacred fire."

So the artist painted the picture,
 And it hung in the palace hall;
 Never a thing so goodly
 Had garnished the stately wall.
 The king, with head uncovered,
 Gazed on it with rapt delight,
 Till it suddenly wore strange meaning,
 And baffled his questioning sight.

For the form was his supplest courtier's,
 Perfect in every limb;
 But the bearing was that of a henchman
 Who filled the flagons for him;
 The brow was a priest's who pondered
 His parchments early and late;

The eye was a wandering minstrel's
Who sang at the palace gate.

The lips, half sad and half mirthful,
With a flitting, tremulous grace,
Were the very lips of a woman
He had kissed in the market-place;
But the smile which her curves transfigured,
As a rose with its shimmer of dew,
Was the smile of the wife who loved him,
Queen Ethelyn, good and true.

Then, "Learn, O King," said the artist,
"This truth that the picture tells—
How in every form of the human,
Some hint of the Highest dwells;
How, scanning each living temple
For the place where the veil is thin,
We may gather, by beautiful glimpses,
The form of the God within."

—Selected by S. Louise Foulkes.

When we understand that Jacob and Esau, and all the people and places mentioned in Scripture allegories, represent ideas in the mind of a single individual, they are more easily reconciled with justice and righteousness. Jacob, the ambition for higher things, supplants Esau, the contented creature of sense, and appropriates his birthright and receives his blessing. These are legitimate steps in the upward way of the aspiring soul. The strong man of sense must be bound and his goods taken away from him, taught Jesus. If you do not overcome the animal in you it will finally be your master. It is easy for a great soul to fall under the illusions of sense and go down instead of up. The law ordained for man is "that ye go forward."

Whoever seeks pleasure for pleasure alone will find pain.

SUNDAY LESSONS

SUNDAY, NOVEMBER 22

CLEARING AWAY BARRIERS

Scripture Text—Acts 16:6-15

6. And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia;

7. And when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not;

8. And passing by Mysia, they came down to Troas.

9. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

11. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12. And from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days.

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

SILENT PRAYER: *The energy, fervor and enthusiasm of the Spirit overcomes all obstacles.*

Paul and his companions entering Europe is symbolical of opening up in the consciousness the Word of Truth where it had never before been realized.

The body is pervaded by a life and intelligence which has formed a little world of its own. It has no knowledge

of the higher life of the Spirit. It has to be regenerated—born from above. The spiritual spark is carried by the Converted Will, Paul, and it has to meet obstacles of various kinds. The lands and towns through which Paul passed represent some of these. For instance, Phrygia means *dry, barren*; Galatia, *white*, but lifeless; Asia, *muddy, boggy*. The Holy Ghost forbade Paul speaking the Word there. When guided by the Spirit, we are led to develop along the lines of least resistance and where the conditions are most favorable. We should not be discouraged when we strike the barren places, nor waste our time in trying to quicken the localities that are at present too negative to respond. It is the experience of those who regenerate the body that a certain fiery element is necessary to give action to the watery negative parts. This is referred to in this lesson. Macedonia means *burning adoration*, and is representative of that enthusiasm and energy of Spirit which sets the whole man aflame. It is necessary that this phase of the consciousness be cultivated, because without it a certain passivity sets in that is content with the battle only half won.

Philippi means *powerful and warlike*. It is necessary to stir up this fiery power in the man when he gets into dry, watery, barren states of consciousness. The vision of the man in Macedonia crying, "Come over and help us," is the discernment of this inner fervor which needs stirring up. It can be done by affirming that all obstacles and barriers to the supremacy of Spirit are now cleared away. Then, like Paul, make a straight course to Neapolis, the *new city*, or center of action. This means to concentrate all your energies to the accomplishment of your purpose, and you will surely get there.

SUNDAY, NOVEMBER 29

SING AND PRAISE AND PRAY

Scripture Text—Acts 16:25-40

25. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them;

26. And suddenly there was a great earthquake, so that the foun-

dations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed.

27. And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29. And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas,

30. And brought them out and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

32. And they spake the word of the Lord unto him, with all that were in his house.

33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.

34. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

35. But when it was day, the magistrates sent the serjeants, saying, Let those men go.

36. And the jailor reported the words to Paul, saying, The magistrates have sent to let you go: now therefore come forth, and go in peace.

37. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out.

38. And the serjeants reported these words unto the magistrates: and they feared when they heard that they were Romans;

39. And they came and besought them; and when they had brought them out, they asked them to go away from the city.

40. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

SILENT PRAYER: *Praise the Lord, O my soul, and all that is within me, praise his holy name.*

Paul and Silas represent the Will and the Understanding in their work of clearing up the consciousness. Paul had cast the demon of "divination" out of the damsel who "brought her masters much gain by soothsaying." This "damsel" is that in man that believes in the occult and mysterious; that there is a realm hidden just beyond the

surface where the unknown and the past and the future may be revealed. This belief in the "occult" is the result of ignorance and superstition. Victor Hugo said, "There are no occult truths; all is luminous." This superstition should be denied out of consciousness in the name of Truth Demonstrated, the Lord Jesus Christ.

Those who believe in the revelations from this assumed occult realm also think that it is the source of much profit—that it brings gain in science, literature and finances. When this error is cast out they call down the man-made law and put in prison the Will and Understanding.

But the incarceration is temporary because of the power of the illumination that lies back of Paul and Silas. Instead of discouragement and sorrow, they sing and praise and pray. It is said that Christianity is the only religion that inspires men to sing. Mohammedanism has no hymnal; neither has Hinduism nor Buddhism. "No glorious outburst of sacred song from the hearts and lips of the people ever awake the echoes of any Oriental temple," says a religious historian. Singing sets into action the thoughts, and they become dynamic, and when there is a conscious connection with the great source of energy, Divine Mind, the very foundations of the prison are shaken and all the doors open, and those who are bound find themselves free.

Paul never missed an opportunity to make a convert. Instead of escaping from the jail and the jailer, he remained and converted the whole family. When, through the power of the Spirit, you have made a demonstration, do not leave it incomplete, but bring into spiritual harmony all the factors entering into the problem. Fear makes men timid and weak. Right where they should follow up a victory by standing their ground and declaring their Roman citizenship, they sneak away. Paul claimed everything in sight—and out of sight. When the city authorities arrested him he demanded the rights of a Roman, and when the church authorities questioned his teaching he told them of his heavenly vision. His fearlessness was the strong point of his character. Truth to him came first and the things of the world second. This

is what made him the Great Apostle—he was Will personified in conjunction with Understanding. When these are joined in consciousness, man is equal to any emergency.

SUNDAY, DECEMBER 6

THE AGGRESSIVE CHRISTIAN

Scripture Text—Acts 17:1-15

1. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2. And Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures,

3. Opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ.

4. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assailing the house of Jason, they sought to bring them forth to the people.

6. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also;

7. Whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, one Jesus.

8. And they troubled the multitude and the rulers of the city, when they heard these things.

9. And when they had taken security from Jason and the rest, they let them go.

10. And the brethren immediately sent away Paul and Silas by night unto Berea: who when they were come thither went into the synagogue of the Jews.

11. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so.

12. Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few.

13. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berea also, they came thither likewise, stirring up and troubling the multitudes.

14. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still.

15. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

SILENT PRAYER: *The Spirit of Truth in me is stronger than any opposition.*

Religious pioneers have to meet conditions in mind analogous to those in Nature. The wilderness gives way slowly to the onward march of civilization; new statements of Truth are resisted by the established religious thought, and the messengers find the way arduous. But those who have the pioneer spirit go steadily forward, moved by a force which they feel but do not always understand. Paul represents the true pioneer. He dearly loved to meet the opposition and discuss the proposition. His writings bristle with suggestions of war, and in one way or another he is constantly admonishing Christians to "put on the whole armor of God." To him, soul development was a war between the Spirit and the flesh. Yet he also knew the power of love, and Henry Drummond says that the greatest love poem of the world is the thirteenth chapter of First Corinthians.

Discussing the laws of mind, we can see why Paul and Silas stirred up so much contention. That subtle thought of war in Paul had its effect in this work. He argued, exhorted and contended, and the result was a reaction upon them of that sort of thought. It may be that certain fixed states of human thought have to be met that way, and that the "fighting parson" has his place among the pioneers of religion. In the early days of Ohio, Peter Cartwright was reviled by a bully who, greatly to his surprise, was promptly whipped by the athletic minister, and was rolled in a mud hole until he begged to be let up. This episode became widely known, and Peter Cartwright was duly respected thereafter by that crude element in every community that regards the minister as a sort of "weak sister."

After the pioneer has done his work, then civilization sets in and new relations are established. Muscle and war

give way to mind and peace. We live in a civilized age and our methods should be pacific. It is not for us to stir up opposition nor endorse the ways of those who do so.

Therefore, instead of arguing the truth of the resurrection, we must demonstrate it. It is taught in the Scriptures, and the logic of life anticipates it. That no one since Jesus has raised his body to the immortal plane is not a tenable argument against the possibility. When the human body is purified it will float in the air without a machine to bear it up. Jesus proved this—"As they were looking, he was taken up; and a cloud received him out of their sight." Remember this was his flesh body, as he told Thomas, to whom he showed the print of the nails in his hands. And the record says, John 20:14, "This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead."

SUNDAY, DECEMBER 13

THE TRUE CONCEPT OF DEITY

Scripture Text—Acts 17:22-34

22. And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things I perceive that ye are very religious.

23. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you.

24. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;

26. And the made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation;

27. That they should seek God, if haply they might feel after him and find him, though he is not far from each one of us:

28. For in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring.

29. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man.

30. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent:

31. Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32. Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again.

33. Thus Paul went out from among them.

34. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

SILENT PRAYER: *God is Spirit, and they that worship him, must worship in Spirit and in Truth.*

The Truth stands in the midst of Intellect's attempts at religious worship and commends them, yet proclaims their shortcomings. Bible scholars say that the word translated *superstitious* is misleading; that Paul was referring to the reverence which the Athenians paid to religious matters. Prof. Ramsey renders it, "More than others respectful of what is divine."

The intellectual concept of God is always relative. The Athenians were purely intellectual, and the more than three thousand images and statues of gods, demi-gods or heroes, which filled the city about this time, testified to the material concepts of their ideas of deity.

This is typical of the mind that is not enlightened as to the true character of God. Yet, notwithstanding all these concrete concepts of God, there is a yearning to know the unrevealed Spirit, and the mind is ever reaching out for a fuller realization of its source. This is the altar with the inscription, "To an Unknown God."

Paul did not call the Athenians *ignorant*. This also is a mistranslation. What he did say was, "Whom ye worship, not understanding his name, attributes and nature, him I set forth."

God is Spirit. Spirit is not form nor condition, but formless. The character of God as Absolute Being cannot be comprehended by the intellect. The Truth, therefore,

makes a total denial of all beliefs about God of a temporal character. God does not require anything at our hands, being the source of all. Even personality is not recognized by the Divine Mind—he knows only unity and oneness in all men and all nations.

The mind of man cannot find God through any of the sense avenues, but one phase of his being may be perceived through “feeling after him,” that is, through the affectional nature, for “God is Love.”

A splendid treatment for the realization of Omnipresence is this, “In him we live, and move, and have our being.” The One Life permeates every fiber of our organism; we move in it and it moves in us; our true being is involved in this One Essence and Cause of all.

When the Truth has been declared, and the intellect has received it, a new state of consciousness is set up. A “day,” or open state of the mind, has been established and there must be a change of thought, which is repentance. When we get the activity of the Truth going in our minds, the seed germ of our being, which is the Christ of God, is resurrected, and we have the assurance within us that this uplift is for all.

The thoughts of the intellect do not all at once fall into line with the Truth—some mock, some defer the acceptance to another time, but there are the elect few who form the nucleus of a strong church, which is a new state of consciousness where spiritual thoughts gather.

SUNDAY, DECEMBER 20

THE RESTORATIVE POWERS

Scripture Text—Acts 18:1-11

1. After these things he departed from Athens, and came to Corinth.

2. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;

3. And because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.

4. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

5. But when Silas and Timothy came down from Macedonia, Paul was contrained by the word, testifying to the Jews that Jesus was the Christ.

6. And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue.

8. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace:

10. For I am with thee, and no man shall set on thee to harm thee: for I have much people in this city.

11. And he dwelt there a year and six months, teaching the word of God among them.

SILENT PRAYER: *I consciously co-operate with the restorative power of the Spirit within.*

In studying these lessons in their symbolical aspect we should remember that the mentality in man is unregenerate, which is typified as *Gentile*. But the most unregenerate have certain religious ideas, be they never so erroneous, so these Gentiles are described as having associated with the Jews who had synagogues and established systems of worship. But these Jews were always the hardest to reach with the Truth. They were very set in their religion, and they usually refused to even listen to the Truth. So we find in ourselves that our religious convictions frequently stand in the way of our accepting the new revelations of Truth that come to us. The orthodox church has a very large number of people who are truly spiritual, and would quickly grasp the real import of Christianity were they free from the restraints of religious habit in thought and worship and the established customs of the church.

Paul has small success in establishing the work in Athens (*the intellectual center*), so a move is made to Corinth, forty miles to the west. Corinth means *lovely*,

beautiful. It contained the Greek temple of Venus, which was dedicated to the worship of love. We easily discern that it was at the love center in consciousness that the Truth sought to do a work. Paul wrote his matchless poem on Love to the Corinthians. But this center was largely given over to licentiousness. Under the guise of religion the temple of Venus at Corinth had attached to it as assistants over a thousand courtesans, says secular history. Such was the Augean stable which the Truth sought to purify.

Through a misunderstanding of himself and his relation to the One Mind, man in his unregenerate state is constantly tearing down his organism. The heart center, the *solar plexus*, instead of being pervaded by thoughts of peace and harmony and a just appreciation of the divine law, is perverted to the basest thoughts and the most violent passions. But the patient, sustaining power within is not wholly thwarted. When the body is lacerated, it sets its builders to work and they patch up the holes. We call this the healing force of nature. In every part of the organism are found these patient building forces that constantly repair the ravages of the ignorant man. They are called the positive and negative forces of life. We are introduced to them in this lesson under the name of Aquila and Priscilla; born in Pontius, and lately from Italy. Pontius means the *sea*, which is symbolical of the Universal Mind, and Italy means *strength*. Some perceive that these silent tentmakers within have their origin in God and that they are strong.

Paul is also a tentmaker. The Truth always builds up—it never tears down. So we find that when this realization of the Truth enters our minds, it joins itself to all the upbuilding forces there at work.

But the Truth is not content with mere physical upbuilding—tent-making. It would instruct the man how to build his own tent, or body, and he reasons to both Jew and Greek in the synagogue every Sabbath; that is, the center of spiritual thought in times of rest or meditation. When fired with perception (Silas) from on high, and zeal

(Timothy), and the fervor of the soul (Macedonia), the Truth is pressed by the word to proclaim that Jesus (*I Am*) is the Christ (the saving power). This always brings a climax, and the conservative thoughts oppose and blaspheme. The Truth then makes a sweeping denial of these resistant thoughts, and concentrates all its powers upon the receptive states of mind, which reveals Titus (pleasing), Justus (just), a worshipper of God. Crispus (circle), the ruler of the synagogue, who believed with all his house, indicates that the Truth really encompassed in a spiritual sense the whole man.

The consolation and encouragement which came from the Lord in a vision indicates the fulfillment of the law in this movement of the Truth in its work of regeneration.

By the law of the Spirit of life in Christ Jesus, we cannot be adopted into the family of God until the body is transmuted into Spirit, or redeemed from sin, sickness and death. Those carnal Corinthians whom Paul called babes in Christ were *unborn babes*. They were not spiritual, therefore they could not have been born of the Spirit. That which is born of the Spirit is *not carnal*. It is entirely inconsistent for one professing the spiritual birth to be forever talking in the flesh, from the intellect, and not from inspiration.

"The Word was made flesh, and dwelt among us," that *our* flesh might be transmuted back into Spirit. When the event of our passing out of death into life occurs, God the Father will establish, anoint and seal us; thus making us living, walking Christs in the image of the Elder Brother. And we must hear the voice of God declaring. "This is my beloved Son, in whom I am well pleased." This for us, is the crisis of judgment, and qualifies us for the sublime degree of kings and priests in the new age. We must be clothed in immortality here and now. We cannot present *dying* bodies as "a *living* sacrifice, holy, acceptable unto God;" therefore, the regenerate life must be lived until we can say to the Father, "I have finished the work thou gavest me to do."—*Bible Review*.

Society of Silent Unity
 913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL. UNITY SCHOOL OF CHRISTIANITY

(Silent Unity Department)

913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

November 20 to December 20, 1914

Held daily at 9 p. m.

I give thanks, always, for all things, unto God, the Father, in the name of our Lord Jesus Christ.

PROSPERITY THOUGHT

Held daily at 12 m.

November 20 to December 20, 1914

God's Inexhaustible Bounty is not withheld. I am financially fearless and free.

THANKSGIVING

Bless the Lord, O my soul: and all
that is within me, bless his holy name.

Bless the Lord, O my soul, and forget
not all his benefits:

Who forgiveth all thine iniquities;
who healeth all thy diseases;

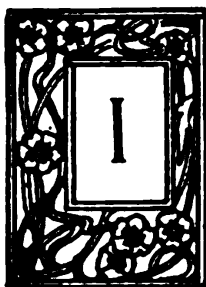
Who redeemeth thy life from destruction;
who crowneth thee with loving
kindness and tender mercies;

Who satisfieth thy mouth with good
things; so that thy youth is renewed
like the eagle's.



ENTER NOT INTO TEMPTATION

EDNA L. CARTER



IN THE demonstration of divine purity, many things need to be taken into consideration. All being and living are affected by the thoughts and acts of the individual, and overcoming must enter into every phase of his mind and body action.

It is now generally recognized by those who have given the question careful thought, that when two people sleep together, an interchange of vital force takes place. This interchange is not always equal, one usually drawing upon and devitalizing the other. Students of mind see that there is foundation for the belief that people should sleep alone. When the conscious mind is asleep, the subconscious is still active, probably more so than when the conscious is awake and in charge. The flesh consciousness, which is in dominion in the various mind centers, has a better chance to carry out its desires during the sleep of the conscious, and then, more than at any other time, the overcomer needs to safeguard himself against conditions that tend to excite the sex nature to action.

To live the life of purity seems harder for married people than for the single only because the married enter into temptation in many ways that the unmarried do not. For instance, in this matter of sleep, those who are married usually follow the custom of the world, taking it for granted that it is right and proper, disregarding the wisdom of the Spirit, which would save from temptation.

One might be continent so far as direct carnal intercourse was concerned, and yet waste his substance by thoughtlessly allowing the carnal nature to find action in other ways. This matter of sleep is one means of waste. Another is in expressions of affection carried too far. Kissing may express pure affection or it may be a means of exciting and gratifying the carnal consciousness. Those who

have consecrated themselves to God in a life of purity and regeneration should be wise and not yield to any of the temptations of the flesh. After expression of affection, the awakened love and life should be consecrated to the Spirit. The man and the woman should enter the Silence, and together affirm that their love is not carnal but spiritual, and that all their forces are given to the Spirit in spiritual expression. In this way the carnal tendencies are checked, and life and love are lifted up into Spirit, thus becoming constructive. Carnal expression of every kind is always disintegrating. It lowers the tone of the whole system and sets into flame the fire that consumes.

Ignorance of the law of Being is the cause of divorce and of all the unhappiness among husbands and wives. They wonder why it is that such a heaven of love should be realized before marriage and such a hell of unhappiness afterwards. Happiness would continue if they would learn and obey the law of life. When it is so common to see love turned first into indifference and then into hate and disgust, it is glaring proof that something is seriously wrong with the way these once happy people live. Before marriage they are continent and live in the happiness of the ideal. After marriage they fall into the world's customs, accepting its ideas that a marriage certificate is a license for every kind of indulgence. We are coming to a time when a marriage certificate will no longer be looked upon as a cover of respectability for lust. Legalized lust will be as disgraceful as legalized liquor selling. Great blessing and happiness will come through the understanding that married people can no more break the divine law and escape the penalty than can single people. Every day this is proved, but the world has so blinded the eyes of men and women that they do not see that they make their own misery. Reformers are seeking out causes for divorce, but they never mention the one underlying cause which is violation of the law of sex life. It would seem that the truth that makes free would be hailed with delight by all who are in the bonds of carnal union, but often they fight the very truth that would set them free

from their suffering, and open to them the way of life and joy.

There are men and women who have lived together for years after the manner of the world, and yet insist that they have been happy in it. They expect their experience to be accepted as final proof in the face of all the evidence of the great majority on the other side. What they have proved is that they have in a measure kept their ideals and have not degraded themselves to the point where love flees. They do not always stop to consider what they might have accomplished in the way of spiritual development if they had consecrated themselves wholly to the life of purity.

In these days when a complete revolution is taking place in the world, there is no getting around the great, the vital question of the right relation of men and women. We have to face it, whether we will or no. The artificial standards set up by the world's marriage are being broken down, and married and single alike are being compelled to face the great problem of spiritual overcoming. The blessing of the overcomer is given only to those who consecrate themselves to spiritual purity and allow the Spirit to do in them its complete work of cleansing from the sin of the Adam race, that they "may escape the corruption that is in the world through lust," and have "right to the tree of life."

There is no thing we cannot overcome.
Say not thy evil instinct is inherited,
Or that some trait inborn makes thy whole life forlorn,
And calls down punishment that is not merited.
Back of thy parents and grandparents lies
The Great Eternal Will. That, too, is thine
Inheritance; strong, beautiful, divine;
Sure lever of success for one who tries.

—*Ella Wheeler Wilcox.*

I know I can surrender a known present and an unknown future to a well-known God.—*William McDowell.*

EXTRACTS FROM LETTERS

*Written to Students and Patients by the Society of
Silent Unity*

RECOGNIZING ONENESS WITH GOD

I notice you seem to use the words *Spirit* and *spiritual* as being synonymous. I think that God only is Spirit, and we are spiritual. God the Absolute is the first great supreme Cause, and surely that is unlimited power for any human being to claim.—* * *

We think that the whole matter of demonstration depends upon our identification with the Absolute. One must realize he is Spirit before he can become spiritual. Spirit is Cause; spirituality is effect. Jesus taught that we should recognize our oneness with our Source. When the Jews accused him of blasphemy for making himself God, he said to them: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

In his prayer before his betrayal he said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: . . . And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."

We cannot do the works that Jesus said we should do unless we realize our oneness with the Causing Mind.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God."

* * * *

REDEMPTION THROUGH THE WORD

Man in his being is threefold: spirit, soul and body; or mind, idea and expression; or conscious, subconscious and superconscious. The redemption of the whole man must take

place, that is, soul and body must be quickened by the Word, and be lifted up into the Jesus Christ Consciousness.

The whole race has fallen away from the original dominion and mastery, and is now finding its way back to the Father's House through the power of the Lord Jesus Christ. But in order to demonstrate this wonderful overcoming power, one must look to the right source, and must take Jesus' sayings and keep them, that is, affirm them, meditate upon them until they are literally woven into the very warp and woof of his being. The conscious mind must first grasp the Truth, and then it is carried down to each department of the body-consciousness in the redemptive, regenerative process. Every error must be entirely eliminated from the mentality. One must really eat words of Truth, that is, eat the Lord's body and drink his blood, or appropriate the life and substance of Spirit and incorporate it into his own body consciousness.

Redemption is an individual matter, and while one may speak the true Word for another, all must lay hold of the word and establish it in their own consciousness through affirmation, prayer and spiritual meditation.

* * * *

RIGHTEOUS ADJUSTMENT

The hope of glory is "Christ in you." The inner spiritual life therefore should be studied and developed, but it cannot be shut up within us. It must be manifest outwardly. This is a law of Being. The laws that apply to one individual apply to all, and there arises therefore the necessity of understanding not only the individual expression of God, but also the relation of the different individuals under the spiritual law. All the troubles in the world between man and man arise from lack of proper adjustment to each other. The kingdom of heaven is the realm of divine ideas working together in perfect order and harmony. This kingdom of heaven must be found by each one within himself, and as he comes into the orderly law of the kingdom within, he must at the same time adjust himself to others of his race. There is no avoiding this responsibility. The

labor troubles, the social questions, and all the things that are creating turmoil in the earth, must be solved through individual finding of the indwelling Christ and his kingdom, and adjustment in the world without under the Christ law.

* * * *

WATCH

The parable of the Virgins indicates that one may once have had the light that would keep him ready for entrance into the kingdom, and then drift back into the business, social and domestic world. Jesus said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. . . . Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching." The whole New Testament sets forth the blessedness of the waiting attitude. The world calls those foolish who look for and wait for the coming kingdom. All who are not moved by scoffing and scorn will have the blessing, and those who have allowed themselves to be laughed out of the race will have their part with the scoffers.

Of course, we know that the kingdom is already established in the realm of Divine Mind, but it must be manifest in the world. It could not be manifest if it did not already exist, and if it were not manifest it would not be of much benefit to man.

* * * *

CONSERVING SUBSTANCE

I wish to express my appreciation of your splendid articles in June UNITY. They appealed strongly to me, particularly your remarks in regard to sex. I wish to ask whether a condition of unregenerateness operates to prevent or retard the demonstration of prosperity.—* * *

This is a subject that affords much food for thought. When one understands spiritual Substance, out of which all things are made, he can readily see that when one wastes his life and substance in the gratification of the senses in any

way, a corresponding lack will manifest throughout all his world and in his affairs. This is caused by the loss of the life-fluid, the real Substance which nourishes the soul and body. It is the foundation through which man's thoughts work in order to form his body and environment. When he retains this seed of life within him and transmutes it into energy (which he does by spiritual meditation and prayer), he feeds his soul and energizes his body; he builds up within himself such a consciousness of creative power, that he may, by speaking the Living Word, bring into manifestation from the Divine (spiritual Father-Mother) Substance all that he desires for his spiritual and temporal needs.

Therefore, it is absolutely necessary to man's entire estate, inner and outer, body and environment, that this Life element be retained.

A DEAN'S SERMON ON HEAVEN

Dean Inge of St. Paul's Cathedral made some striking statements recently in a sermon preached in the cathedral.

"I do not believe," he said, "that there was ever a time when Christians thought less about heaven than they do now.

"Those who are most in earnest about improving the condition of human society in this world look upon this heaven as a fairy story, and many of them believe that the clergy are trying to keep them quiet by giving them promissory notes to be paid in another world which does not exist.

"They even look upon the doctrine of a future life as a profitable fraud which, after many centuries, has at last been exposed, and so they say, 'We prefer payment in cash; your bank up in the sky has stopped payment.'

"Eternal life is not something future; it is now. I believe that if we dwelt on this aspect of eternal life, we should find the doctrine more fruitful to ourselves and more credible to those we wish to influence.

"Working men would rather hear us say, 'I do not know' than have crude symbols given them as literal facts."

—*London Chronicle*.

DEMONSTRATIONS OF THE LAW

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet
And love its Galilee.

"The healing of His seamless dress
Is by our beds of pain,
We touch him in life's throng and press,
And we are whole again."

These lines teach a great truth; they also carry the author's love and faith. The reader feels in them the gentleness and the strength of the healing Christ. This is not merely a beautiful poem; it is a picture of what is taking place daily wherever the soul reaches out in faith that God is the health of his people. His pity and his mercy are ever ready to respond to the cry for help. Some do not know that God is their health, and they suffer many things in trying to find a cure through cruel material methods. All who have had such experiences may turn to God and find in him wholeness. In answer to their faith the tenderness of the Spirit will come with its healing balm, and restore peace and harmony to their afflicted souls.

Ever since Jesus healed in Galilee there have been people who have had faith in his presence, and in his healing power. Within the past twenty-five years there has been a great increase of faith in God's power to heal, and thousands now depend wholly upon Jesus Christ, the Great Physician.

The Society of Silent Unity is a band of people who have faith in God's healing power and are learning and demonstrating daily the Divine Law, by which that power is expressed. The aim of this Society is to help people everywhere by teaching them the Law through which

health may be made manifest. This Society does not claim credit for the work that is done. All glory is given unto God; we are simply the instruments through which God works.

Many people are burdened with the idea that it is God's will for them to suffer. This is not true. In every way, through the prophets of old, and through Jesus Christ, and directly to the minds of all who are willing to hear, he has taught that he is love and that his will for man is good. All suffering comes from disregard of God's law. Disobedience is not always willful; often it springs from ignorance; but no matter whether done ignorantly or not, violation of the Law of God results in some kind of inharmony in the individual and his world. The love of God will forgive all sin and heal every disease, if only those who suffer will ask and receive in faith.

The Society of Silent Unity receives letters from all over the world, acknowledging that God does forgive all iniquity and heal all disease. The following are some of the many that have been received during the past month:

HEALTH

Elmira, N. Y.—I am praising and thanking God that I am here today, feeling remarkably well and strong. Mine was apparently a case of appendicitis. I realized that Christ alone was my physician. I did all I could to help myself spiritually, and persuaded my husband to send you a telegram. It was sent about two or three o'clock that afternoon and at about five o'clock a warm sensation came over me, and I went to sleep. About nine o'clock the gathering in the appendix broke and discharged through the rectum. I rested remarkably well that night and have continued to gain ever since. I found comfort and strength in repeating parts of the 91st Psalm.—*Mrs. F. L. S.*

St. Joseph, Mich.—Mr. B. wrote you sometime ago to treat me for a bad case of pneumonia. Very little hope of recovery was held, as other complications had set in. I was relieved, however, in a few hours after he had written to you, and have been improving ever since. Mr. B. has also improved very much. His eyes are almost entirely free from irritation and the cataract is breaking away. The prosperity treatments are taking effect too, as he has an offer of his former position which means so much to us. I am thanking God all the time.—*E. L. B.*

Medford, Wis.—Mr. H. is improving every day, although he was nearly killed at the time of the accident. Five weeks have passed and he is now able to walk around and is fast regaining his strength. God has opened my husband's eyes to the blessings of prayer and faith.—*L. B. H.*

Chicago, Ill.—Two weeks ago I asked you to treat my son, and the fever left him before your letter came. The Lord blessed him with health and strength. I am thankful to God for the power he gives us all.—*Mrs. C. C. H.*

Terry, S. D.—I wrote you for treatments for my mother who had neuritis. She was well in four days. My heart is full of gratitude.—*Mrs. F. B.*

San Francisco, Cal.—When I requested treatments for Mrs. C., she had been sick for eight or nine months, and the doctor was talking of the necessity of an operation. She could scarcely straighten herself up and was growing worse daily. The first night after we received your letter she relaxed her entire body, and held the Words of Truth you sent. I also prayed earnestly for her. The next morning the pain was absolutely gone, and she could straighten up without trouble.—*J. D. C.*


Jackson, Tenn.—Six months ago when I requested treatments for M. B., she was ill with blood poisoning, and the physician in charge told me there was very little hope of her life. Soon after I wrote, the patient began to improve. The entire demonstration did not take place at once, but now after six months she is entirely well.—*M. F. S.*

Clarksville, Tenn.—I am praising the Lord for what he has done for me. I have gained eight pounds in five weeks, and am well and happy.—*G. R.*

Blanchardville, Wis.—My husband's disease left him nearly five weeks ago. Thank God, he is now a free man.—*Mrs. I. W. R.*

Richmond, Texas—During the past month, you have been treating me for a very bad case of hemorrhoids, and, thanks be to our Father, I have not been troubled for nearly the entire time. I have averted an operation which the doctor had been insisting on for several months, and have also overcome other ailments which I had endured for years. And too, my understanding is widening and I am becoming so happy which I have not always been. It is as if, having been told that a certain room contains wonderful and untold things, I have succeeded in allowing the door to open gradually until I now have a large enough opening that I have some idea of the wonders which are in store for me when the door is entirely open.—*I. F. C.*

Bersekter, Alta., Canada—About three weeks ago I asked treatments for chronic constipation. It is now entirely gone, thanks to our heavenly Father.—*Mrs. F. W. S.*

 give thanks, always, for
all things, unto God the
Father, in the Name of our
Lord Jesus Christ.

Detroit, Mich.—My headaches grow less and less each day, and my back is much stronger. I sleep all night now instead of only an hour or two.—*M. R.*

Rusk, Texas—I wrote you for treatments for little E. and myself, and feel so thankful that we both are much better. When I wrote you for help, I was so sick I could scarcely raise my head from the pillow, but now I am up and doing all my work.—*M. C.*

Pendleton, Ore.—Our little girl is entirely well and her sense of hearing is completely restored. She responded beautifully to the Word. We derive much help and inspiration from UNITY magazine, and our greatest pleasure is found in studying its lessons in Truth.—*M. L. K.*

Covington, Ky.—I wrote you a few days ago, asking your spiritual help for my son, who came home suffering with his throat, gums and teeth. He was in much agony and could hardly stand the pain. My first thought was to write and ask your prayers that he would be healed, which I immediately did, watching and waiting for an answer to my request. About the time my letter reached you, I noticed a change for the better in his condition. He fell into a restful sleep, and I rejoice to say his improvement continued until he is now restored to health.—*Mrs. L. B. B.*

Easton, Wash.—My husband is entirely well, and able to go to work. He began to improve immediately after I wrote to you.—*Mrs. R. T. E.*

Holbrook, Mass.—Some weeks since I asked your help for my daughter who had an abscess under her arm. She writes that it is entirely healed, and that during the healing there was almost no pain. Please accept our heartfelt thanks for your ministration.—*Mrs. A. M. P.*

Eureka, Cal.—I felt better immediately after you received my telegram requesting treatments, and am now relieved of catarrh which I had for ten years. I have been blessed both spiritually and financially, and am very thankful for all blessings which I have received.—*A. W.*

Spokane, Wash.—Last April I wrote, asking help for my cousin who had become insane and had to be taken to the asylum. I am happy to tell you that she is well and at home now. I feel that nothing but the power of God could have restored her.—*N. E. C.*

San Diego, Cal.—Your thoughts of health and prosperity have reached me, and my limitations are falling away. I am stronger than I have been for years. I sleep and rest at night, which is a wonderful blessing, and in the morning am free from the great depression I had felt before. I am deeply grateful for the comfort and help which comes to me through your magazine and *Weekly Unity*.—*E. T. W.*

LaFayette, Ind.—My youngest child, whom we wrote you about, is slowly improving from rheumatic heart-trouble, and is now able to

be around. Thanks be to God. Last summer she was in bed for nineteen weeks, and the doctors told me she could not live. After I had paid out all the money I had to them with no result, I sought you for help, and she has steadily improved. I love to read *Weekly Unity* and *UNITY*, and find more comfort therein than anywhere else.—C. N.

Minneapolis, Minn.—My daughter was completely healed of the terrible pain and distress in her stomach. She had suffered untold agony for five years from it, and two days after I wrote you it all disappeared. I thank God for the light that has come to me through *UNITY*.—Mrs. H. C. C.

Elma, Wash.—About one month ago I asked for help for stomach trouble, and am happy to say that I am perfectly well of it.—J. W. H.

Pittsburg, Pa.—My eyes are fine and getting better all the time. It is impossible to put in words the thankfulness in my heart for the good that God has done for me and mine.—Mrs. L. H.

Deccan, Ind.—Sometime ago I wrote for treatment for a friend for ulceration of the bowels and hemorrhages. I want to tell you that the very day I wrote the letter he was healed, and has been in perfect health ever since. The doctors are amazed at his recovery, as an operation was pronounced absolutely necessary.—B. J. B.

Princeton, Ind.—Through your prayers to God in my behalf, I have been healed of periodical headaches, which beset me for years. I am free in Christ Jesus, and know that "He healeth all my diseases." The great spiritual awakening and uplift that I have experienced in the last few months is so far beyond anything earthly that I cannot find words to express it. My indwelling Lord has become such a living sweetness, such a precious companion that all my soul's desire and hunger is satisfied. My heart is full of thanksgiving, and my soul sings and rejoices all day long.—Mrs. C. O. B.

West Palm Beach, Fla.—The young man I wrote you about, who had been so badly burned, is now well.—Mrs. F. G. M.

Thomasville, N. C.—C. is very much better and the fever is all gone. Every one here thinks his recovery nothing short of a miracle, as they thought to break up typhoid fever in less than fourteen days was impossible.—R. M. C.

Ludlow Falls, Ohio—From a helpless invalid of twenty-five years I am now growing strong and well, and enjoy better health than I ever had.—N. A. M.

West Springfield, Mass.—When I wrote you my brother could not even lie down. Now he goes to bed and sleeps well. The swelling has all left him, and he says he feels like a new man.—N. J.

South Norwood, Ohio—When I wrote you last month I was in such agony that I could scarcely see the paper. Help came immediately and I am perfectly well, not even a trace of the old trouble remaining.

My healing is certainly wonderful when one considers the dreadful state in which I was in at the time of writing. Ordinarily one would have thought that it would take time for such an ulcerated bowel to heal, but the truth is, I was not only well in a few days, but took a long train trip, and the change of climate and water did not affect me only in so much as they contributed to my happiness.—*F. S.*

Woodhull, Ill.—I must tell you how good God has been and is to me. The night I was so bad, *Weekly Unity* came. The doctor came in and examined my limb and said I would have to be put to sleep and have it set, as it was out of joint. I said, "No, I will not." Then he told me that it would continue to hurt and that it would be easier to take something. I said "No" again. I got up, sat in a chair, and took *Weekly Unity* and read it almost through. Then I went to bed and began (in the silence) to demonstrate Truth the best I knew how. All pain left me, and I went to sleep like a child, slept till morning, and awakened feeling very happy. When the doctor came in and laid his hand on my hip, he looked at me and said, "Why, it is back in place." He could hardly believe it. He told me to get up and see what I could do. I walked out and sat in my chair. He inquired if it hurt me, to which I said "No." My heart is full to overflowing with love and trust.—*M, A, R,*

Chelsea, Mass.—The pain has gone out of my knee. I am feeling so much better spiritually, and things that used to grieve me so, I can now leave with God.—*Mrs. W. B. M.*

Atlanta, Ga.—I write in gratitude to say that the treatment I asked for has accomplished so much for me. I am now quite well and I am glad to say I have lost the intense nervousness I had. The wonderful thing to me, though, is the coming to pass so quickly and perfectly of the riddance of the lease on this house. It was done very shortly after writing to you. It had seemed to me almost impossible. I have had many blessings from God and I am very grateful for everything.—*E. M. H.*

Pittsfield, Mass.—I am in perfect health and everything is a joy to me. Things were far different when I first sent for help. God has helped me when everything had failed, and I came to see the Truth as I never could in any other way.—*Mrs. E. D. C.*

San Francisco, Cal.—I am happy to say I have had relief from the time I wrote you, and am improving more every day.—*Mrs. H. O.*

Chicago, Ill.—I am so thankful to say that I am improving. The cough is very much better and everything looks bright to me. *Weekly Unity* has helped me so much, and the September UNITY is a gold mine.—*Mrs. L. M.*

Grand Rapids, Mich.—Before I requested treatments my side hurt me nearly all the time. Now it does not hurt me, and I am much stronger and better in every way. I am very thankful to God.—*E. V.*

Neenah, Wis.—Some time ago I asked treatments for my baby, and she is now so well and so good that every one speaks of it. I also asked treatments for a pet horse, and it is very much improved.—*Mrs. M. V.*

Chaldron, Nebr.—Quick relief came from pain and numbness in my limbs. I am very thankful for this, and also for the prosperity that came to my son in the way of a position.—*Mrs. J. F. S.*

Manhattan, Mont.—I am well, for which I thank God. More and more I see the value of material things pass away as I realize that all the most precious things are mine through the Jesus Christ consciousness.—*Mrs. F. D. G.*

Cove City, N. C.—When I wrote you a month ago there was a running sore on my limb. It is now healed, and I am very thankful.—*T. D.*

Mangum, Okla.—My health is much better in every way. The pains under my shoulder blade and through my chest have left me. I had constipation, but am not bothered with it now.—*C. S.*

Taphin, Idaho—My little boy is entirely cured of summer complaint. My eye is nearly well. I feel so thankful for the help we have received.—*Mrs. T. G.*

El Paso, Texas—I am feeling better and can eat almost anything now without having pains in my bowels. I am very thankful for all my blessings.—*S. A.*

Pullman, Wash.—I wrote you two weeks ago for treatment and the result has been wonderful. I sleep just fine.—*L. O.*

South Bend, Ind.—Mr. F. began to respond to the treatments the night I sent the telegram, and is now up and about again without having had an operation. My own condition is also much improved.—*Mrs. A. W. F.*

Savannah, Ga.—Our prayers in behalf of F. G. have surely been answered. He has become so well that I was able to leave him yesterday. The other patients in the same house are all out and in splendid health again. The young man, F., was raised up when doctors and nurses had given up all hope of his recovery. I could not help but marvel a little myself at the rapid change which took place before I had been with him twenty-four hours. I praised God for the immediate manifestation in answer to prayer. My faith has been greatly strengthened.—*A. D.*

Deerfield, Mich.—I am now recovering from my prostrated condition gloriously, and would not exchange the victory won for anything in this life, though it was obtained with what appeared to be at times an almost overwhelming struggle.—*Z. S.*

Grand Forks, B. C.—I am thankful to God for my restoration to health and strength. E. is also strong and vigorous.—*Mrs. A. C. B.*

Wichita, Kan.—Four weeks ago I asked treatments for my eyes

and general health. I have improved wonderfully, and I feel that I cannot be too thankful for the new light and understanding which has come to me.—*Mrs. I. C. C.*

Springfield, Mass.—About a month ago I asked treatments for my feet. I at once realized help. UNITY magazine is doing much for me spiritually.—*K. L. A.*

Tyler, Texas—My husband and I are enjoying better health than we have for a long time. I believe my husband is free from drink, and I praise the Lord.—*Mrs. J. G.*

Madison, Kan.—I wrote to you sometime ago for treatment, and I have fully regained my health.—*J. A. S.*

Seattle, Wash.—I praise the Father for his many blessings and spiritual help for myself and sister. I am so well pleased and blessed in mind, body and affairs that I am unable to find words to express my thankfulness.—*J. B.*

Glens Falls, N. Y.—The improvement in my brother and myself is wonderful. The cast has been removed from my brother's leg and he can walk alone. Surely the Word of God is quick and powerful. I am so much better in every way. I began to improve at once after writing to you. I feel as though I can't be thankful enough for the healing of both my brother and myself.—*G. S.*

Long Beach, Cal.—Some time ago I wrote you for treatment for my husband. He is now well and working.—*Mrs. R. B.*

Cartersville, Ill.—I thank you for the help I have received. My feet are well now.—*Mrs. R. L.*

Middletown, Ohio—There is great improvement in my cousin for whom I wrote for treatment. Her rapid recovery from the time you received the letter has been a wonder to her friends. I certainly am very grateful to our heavenly Father for her improvement.—*V. H.*

Texarkana, Texas—I wrote to you some time ago, asking for treatment for my child for typhoid fever. I have a heart full of gratitude for the great blessing I have received in the cure of the child, by the power of the Lord.—*Mrs. L. E. J.*

Toronto, Ont.—My daughter is improving fast. Thanks be to the Giver of All-Good. She has lost the fear imparted to her by the doctor, and she can eat and sleep very nicely.—*E. E. R.*

Nyack, N. Y.—Your letter came when I was very ill and hopeless. In the last few days I have experienced a change. I am stronger and can walk better; my limbs and feet seem to have gained new strength.—*Mrs. A. L. V.*

Wilkinsburg, Pa.—Two days after writing you for W. K., the pain left, and now the neuritis has gone from his arm and leg.—*Mrs. M. N. G.*

Albuquerque, N. M.—I have been greatly helped during the past month. Although I have studied Truth considerable, it has never

been so helpful before to me, and I now want to praise God every minute for his Infinite Love and goodness to us all.—*Mrs. S. L. B.*

San Diego, Cal.—I am healed, and I give God the praise.—*P. S. B.*

Quincy, Ill.—My bowels are now regular and the pains in my head are gone. I am much stronger in every way.—*M. L. B.*

Hendrickson, Mo.—In a short time after requesting treatments for the swelling in my leg and knee, the pain left and the swelling soon disappeared.—*S. M.*

Plainfield, Conn.—Thank God, I am much better in every way. I can truly say I am more happy and prosperous and enjoy the beautiful things in life more than ever before.—*H. M. M.*

Spokane, Wash.—The head trouble is about well and I am regaining my hearing, which medical science said I would never do.—*C. B.*

Yonkers, N. Y.—On the 3d of August I wrote, asking for treatment for my husband. On August 4th, he went to camp and I did not see him during the week. When I did, however, he said, "A strange thing happened; my leg pained me all day Tuesday and Wednesday, but Wednesday night the pain left me suddenly and I haven't felt a twinge of it since." I afterwards saw the camp where he had stayed—a lonely little spot on Tupper Lake, and I realized the Omnipresence of God as I never had before, when I knew the treatment had reached him there.—*A. C.*

PROSPERITY

McFarland, Cal.—Several months ago I wrote to you for prosperity treatments for myself and husband, and the outcome was marvelous. Everything in the way of prosperity seems to be coming our way.—*Mrs. L. M.*

Seattle, Wash.—I wrote to you, asking for treatments for my son. He was having much business trouble and as a consequence was very nervous and troubled. I have been waiting patiently and hopefully for results, and am so glad to tell you that things have worked out beautifully, and he is very much improved in every way. I want to thank you for your ministrations in pointing out to him the way of All Good.—*A. C. B.*

Spokane, Wash.—I feel the treatments are helping R. He secured the position almost as soon as you began treatments.—*Mrs. E. C. O.*

Tucson, Ariz.—I have been interested in Unity for about twelve months. I have changed from a laborer who worked twelve hours a day, manually, into this business which I love, because I can bring prosperity to others while I am receiving it myself.—*E. L. M.*

Buffalo, N. Y.—It is such a joy and blessing to see my husband

himself once more. Our home is indeed one of peace and happiness, and my heart is full of thankfulness to God for his goodness to me and mine. Already we have paid a bill that has caused my husband considerable worry, and my voice has improved wonderfully in the past week.—*Mrs. I. M.*

Tyner, Ind.—I wrote you for prosperity treatments for myself and sister. Our prosperity began almost immediately and we are working now.—*L. K.*

Toledo, Ohio—Since I have been interested in the Truth I have had sufficiency in all my needs, and I never worry as I used to.—*H. J.*

Portland, Oregon—All things in general are prosperous with us. Everything was immediately adjusted.—*Mrs. V. E. O.*

San Diego, Cal.—I am very grateful for the benefit I have derived from reading your literature. I have experienced prosperity, in fact, I now realize, "All that the Father hath is mine." This sense of at-one-ment is the greatest blessing that has ever come to me.—*Mrs. J. L. M.*

Mossville, Ark.—I want to tell you how God has blessed us. There is such an abundant crop on our place that it is the talk and wonder of all our neighbors. As we planted the seed, we asked God to bless it and bring us a good crop, and it is great. My husband asked your help for his sickness and he is greatly benefited.—*Mrs. D. T. C.*

Springfield, Mo.—I am still improving, and can do most all of my work. It is wonderful what your prosperity treatments are doing.—*Mrs. M. P.*

Revere, Mass.—Your prosperity treatments have brightened my life, and material things are coming to me and mine. I praise God for his goodness.—*Mrs. R. B. H.*

FREEDOM

Bad Axe, Mich.—I asked for treatment about a month ago for my husband, and carried out your instructions to the best of my ability. Thanks be to our Father, my husband is cured of the liquor habit.—*Mrs. M. R. L.*

Sugar City, Colo.—I want to thank you for your help which has given me such a wonderful spiritual experience and has given my husband freedom. I wrote you, asking help for Mr. S., but think I must have been the one who needed it. I have always had such a hatred towards alcoholic drinks, and, like Job, "what I so greatly feared came upon me." After asking help of you, instead of holding the Word for him, I had a regular war within myself. I didn't realize what was the meaning of it. I hated everyone and wanted to say sarcastic things to every remark made to me, but I fought it and I declared love until I was almost discouraged. I would think, "Why is it, that I have

these dreadful feelings?" About a week after writing you, before I arose one morning, it seemed as though a voice spoke to me, saying, "Don't you know that it is your condemnation that is holding your husband in bondage?" Right then I saw the light; that liquor had no power, only what man gave it. Of course I knew it before, but hadn't realized it. I can report the results beyond my greatest expectations.—*F. S.*

Oakland, Cal.—I can see a change in my affairs already, and we have been blessed in many ways. Thank you with all my heart, and praise be to God. My son is completely cured of drinking.—*Mrs. E. E. R.*

Oakland, Cal.—I have studied the leaflets diligently, and have derived more benefit from their religious teachings than from anything I have ever read in all my life. I must tell you the joyful news regarding my son. He is entirely recovered; is well and hearty; has no desire for drink whatsoever.—*E. E. R.*

Christobal, Panama—I am no more a lover of strong drink, as formerly. Praise God.—*W. A. B.*

Hartford, Ark.—My husband is a completely reformed man. It seemed hard for me to "loose him and let him go," but I learned the lesson at last.—*Mrs. T. L.*

Shreveport, La.—My husband is very much changed for the better, and I don't worry about him at all now. I feel that God has most wonderfully blessed me through your efforts in his behalf.—*S. E. B.*

San Francisco, Cal.—I asked you about two years ago to help a friend who was ruining himself by drinking. He has not been intoxicated since. He is a dentist and had lost his license through drink. Now he has it back again and is doing well.—*Mrs. C. E. R.*

East Orange, N. J.—My son has responded to your thought in a most remarkable manner. He seems to be indifferent to stimulant, and has not touched any since about the time you received my letter asking your help.—*A. E.*

Shawnee, Okla.—My son, for whom I requested treatments, has quit the drink habit. I am very grateful to God for his freedom.—*Mrs. J. E. T.*

Alameda, Cal.—I am doing nicely, so there will not be any need of you treating me further. I no longer have any desire for liquor.—*H. F. R.*

Lafayette, Ind.—Sometime ago I asked your prayers for my family. This morning I received a letter from my son who has been drinking, telling me that he has reformed. I thank and praise God that this blessing has been bestowed upon me and mine.—*S. L. P.*

Oakland, Cal.—Certainly the past thirty days have been most blessed and precious to our souls; we have been abundantly prospered,

and uplifted spiritually and temporally. We are indeed grateful to our heavenly Father.—*K. R.*

Mobile, Ala.—I took up the study of Truth a year ago, and feel like a different person in body, soul and mind. Thanks be to Almighty God.—*Mrs. R. M.*

LeCanon, Ind.—With deepest gratitude we acknowledge the spiritual uplift that has come to my mother and myself. My mother is in better health than she has been for years. The nervous trouble has entirely disappeared with the exceptions of (at times) a dull feeling in the head. Our friends often speak to us about the change that has come in our lives. We are happier and more contented. Your prosperity treatments have been the means of bringing so much to us and we are so grateful for them. My hearing is being benefited—*Miss G. D.*

Astoria, Oregon—For more than fifty years I have been seeking for a people who practiced primitive Christianity, the kind that Christ lived, and thank God I have found it in Unity. The tracts I received are just what I have been seeking for. The prosperity treatments are working wonders. Everything comes my way, and whatever I want is seemingly at hand. The best of it is that I am thrilled with joy all the time.—*J. L. C.*

San Diego, Cal.—I have had more peace and contentment since you have been treating me in these two months than I have had altogether in my whole life before.—*F. W.*

"ASK WHAT YE WILL IN MY NAME"

Sweetwater, Texas—The life I enjoy so much started from Words of Truth. My work is now one continual joy.—*B. F. R.*

Spokane, Wash.—Before starting on my long journey from Maine to Washington. I wrote you for assistance in making the trip comfortably. I had always been a poor traveler. This time I came in perfect comfort.—*A. L. L.*

Boston, Mass.—After holding the thought given me, all worry and anxiety left, and I noticed my arm improving. The spiritual gain has been more to me than anything else. I can now see that error conditions are unrealities—something I never before could quite grasp. I have never found anything that solved so many difficulties as Mr. Fillmore's book does. I study it every day with delight.—*S. B. K.*

Newark, N. J.—All my life I have have been quick-tempered; for seven years, irritable and impatient if little things did not go right. Being a business woman and wishing to be successful, I showed none of this in public life, but indulged in these habits at home. Living alone, I affected no one but myself; still, I was disgusted and the habit was getting so fixed it was difficult for me to keep my temper, even in business. I tried to control myself, but never succeeded in

getting away from the impulse to be hateful, until within the last few weeks. This is due to reading the testimonials in *UNITY*, following the teachings of Practical Christianity. "Ask and it shall be given you." I asked for this habit to be taken from me, and it is wonderful how I am losing the impulse to find fault when things go wrong.—*L. B. H.*

Seattle, Wash.—Truth teaching is making a new creature of me, and steadily transforming all my life conditions.—*H. B. D.*

Sacramento, Cal.—I have received much benefit through Truth teachings. I am happy, prosperous and successful. My health is also improving rapidly.—*E. M.*

Hadlyme, Conn.—It is now one year since I was introduced to this beautiful teaching. My entire life has gone through a glorious change and every little while I can see the beautiful demonstrations of God's Love. My wife's health is good and our home is harmonious.—*H. B.*

Loveland, Colo.—I have found a priceless treasure and I cannot tell you how happy I am, for I know I am being led by the Spirit of God and nothing good will be withheld from me. "All that the Father hath is mine." The 91st Psalm never was so full of meaning as now.—*M. H.*

Hopkins, Minn.—I am learning the joy of the Silence, its peace, its power, its happiness. All praise to Spirit for the happy changes in my life.—*A. N.*

Newton, Mass.—I wrote you a week ago when in much trouble, telling you we must move from our present home. I have found a very pleasant and desirable house, in many ways better than where we now are. My son has been very different all the week, is perfectly sober all the time. He has not been away from home, but has helped us in our preparation to move.—*K. M. S.*

Monterey, Cal.—I was bothered with the birds taking my lettuce and cabbage plants. I sowed seed a number of times with the same result. Finally, one day I went out and it seemed all the birds in the country were in my garden. I stood still and began to think, "These are all God's creatures and they are well provided for by a kind and loving Father, but so am I God's child, and I am amply provided for, and the things in my garden were made to grow for myself and family, and not for the birds." I began talking to them, telling them they had no business in my garden and they should be gone. They seemed to hop a little closer to me and sit and listen to me talking to them. I went about my own business, thinking no more about them for several days. My lettuce became green and the birds did not bother it. Thanks be to God who giveth us the victory. I cannot help praising God for his goodness, and yet the half has not been told. The grandeur of it all cannot be put into words, but can only be felt, and I give thanks for divine wisdom.—*J. W. S.*

NOTES FROM THE FIELD

The Higher Thought Assembly, 10 Witherell street, Detroit, Michigan, reports increased membership and enlarged rooms with a circulating library of 500 volumes. David C. King, Mrs. F. S. Davis and Mrs. W. A. King are officers in charge of the work.

Miss Janet Cowper Hood has organized a Center of Practical Christianity in La Mesa, California. Services are held Sundays in the McKee residence, at 3 p. m.

Mrs. Margaret Wood, a metaphysical teacher, formerly of Vancouver, B. C., has located permanently at 14 Highland avenue, Detroit, Michigan.

The New Thought Temple of Cincinnati, Ohio, has removed from the old quarters on Melrose avenue to 516 Union Central Life Insurance Building. The Sunday services are now held in the Orpheum Theatre, Walnut Hills.

The students of Practical Christianity in St. Joseph, Missouri, meet every Tuesday at 2:30 in the class room of the new Young Woman's Christian Association Building. Truth students and all who are interested are invited to join with them.

Mrs. Sarah T. Connley, Selma, California, announces meetings for Wednesday afternoons at 2:30, and Sunday evening at 7:30, at Hotel Selma. Phone, 329 W.

Mary H. Wadhams may be found at 214 Cathedral Parkway, New York City, for the ministry of spiritual healing and teaching.

Mrs. Alice L. Waldorf, 134 Crescent avenue, Plainfield, New Jersey, is conducting a Home of Rest where vegetarian meals are served and Unity literature may be found.

Mrs. O. M. Lytle, 1608 J street, Fresno, California, desires to form a Unity Reading Club, and invites UNITY readers and Truth students to confer with her for this purpose.

The First Church of Divine Science of Oakland, California,

announces a series of six addresses on "The Twentieth Century Religion," to be given by Rev. Ruth B. Ridges in Star-King Hall, 14th and Castro streets, Sunday evenings at 8 o'clock. These lectures begin October 25th, closing November 29th.

The School of the Builders is a newly incorporated society in New York City with rooms at 150 West 78th street. Meetings are held on Sundays at 4 p. m. and on Wednesdays at 8 p. m. The rooms are open daily and lectures and lessons are at different times.

The Unity Center of Practical Christianity, 305 Madison avenue, New York City, is entering upon a new order of things. A committee has been elected which looks after the direction of the affairs of the Center, and the following program has been arranged: Mrs. Clark speaks Sundays at 11 a. m., and Arthur Dudley Hall on Sunday evenings at 8 o'clock. On Mondays Mrs. Van Marter speaks at 3 p. m., and Dr. Hall is present all day to minister in healing service to all who come. Mrs. Van Marter is at the rooms Tuesday, Thursday and Friday afternoons. Other days are allotted as follows: Mrs. Briggs, Tuesday mornings; Mrs. Treat, Wednesday afternoons; Mrs. Stewart, Thursday afternoons, and Mrs. Surburg on Friday afternoons. Mr. F. MacLean is present every day, acting as secretary.

POSTPONED

We find that it will require more time than we anticipated to complete the new Unity Building, so the dedication, announced to take place at Thanksgiving, has been postponed to the first week in January.

This will give time to those who have overlooked sending in their blessings and offerings for the cornerstone.

Having your blessing and name in this cornerstone is no small matter, if you have spirituality enough to comprehend the power of sacredly expressed words. Such words connect the soul with the Splendor of Heaven, and a Chain of Gold is forged that binds the writer to the Faith-Word of Being—the Word of God.

Your words, written in Spirit-consciousness, are "Spirit and they are Life." "Heaven and earth shall pass away, but my words shall never pass away."



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- Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

THANKSGIVING

It is good to give thanks unto God. He has dealt generously with us and we are truly grateful. We thank him for his bounty and we thank him for the many cheerful hands through which that bounty has come to us. It enlarges the boundaries of our gratitude to know that your hands are God's hands. We are praying that you may realize this. It will greatly increase your capacity to do good when you realize and acknowledge it. Tell the Father how glad you are to be hands for him, and he will fill your hands full to overflowing. God bless your generous hands.

HELLO!

Hello, Central! Give me Main, Number One. Hello, Goodboy! How about that extra subscription to UNITY you are thinking of sending in?

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the December UNITY:

CLASS THOUGHT

December 20, 1914, to January 20, 1915

Held daily at 9 p. m.

I am made whole through the understanding that the same Mind that was in Christ Jesus is in me.

PROSPERITY THOUGHT

December 20, 1914, to January 20, 1915

Held daily at 12 m.

I (Wisdom) lead in the way of righteousness, that I may cause those that love me to inherit substance; and I will fill their treasures.

FOR FRIENDS AND SUBSCRIBERS

We call your attention to our Christmas suggestions and holiday announcements which will be found on the last twelve pages of this UNITY.

UNITY MAGAZINE

Springfield, Ohio.—There is nothing I have ever read before in all my life that is more helpful than *Weekly Unity* and *UNITY*. They bring joy, peace and plenty. I have had good success, and have not wanted for anything. I owe it all to God.—*Mrs. E. K.*

Los Angeles, Cal.—A friend gave me a copy of *UNITY* magazine which I have read and re-read. The best evidence I can give of my appreciation of it is the inclosed subscription to same. There is more real information in it than anything of its size I have ever found, and I am delighted to know that I can have it every month.—*V. H. M.*

Table Rock, Neb.—Your little magazine is helping me at all times. Whenever I feel out of tune, a little reading in *UNITY* soon sets me on the right road of thinking. There is no part of it that would not fit in everyone's life somewhere.—*O. E. H.*

Altoona, Pa.—A dear friend gave me some of your *Weekly Unity* and *UNITY* magazines, and it would be useless to try to tell you the joy and pleasure they have brought to me. They are more treasured than gold, and I am passing them on to others that they may also receive the help that I have.—*Mrs. D. H. Y.*

Detroit, Mich.—I have been a member of your society for about three years, and have read *UNITY* magazine about that length of time. I cannot express the amount of good it has done me in every way. My health is perfect and I have accomplished things that I know I could not have done without the aid of the Christ Spirit.—*W. A. C.*

La Grange, Ky.—Several years ago a friend gave me some copies of *UNITY*, but I did not read them then. However, last winter I was ill with stomach and heart trouble. I thought I was going to die, and could get no comfort from my Bible nor anything else. One day I picked up one of the old numbers of *UNITY*, and read every word and was comforted mentally, physically and spiritually. Then I held the thought on the concentration leaf, "I am now healed by the vitalizing power of the Spirit." In the morning I was much better. Since then I have devoured every word in the copies of *UNITY*, and have received wonderful help.—*W. V. A.*

Milwaukee, Wis.—Your "Class Thoughts" appealed to me so much. What a help they must be, showing how valuable a suggestion is. *UNITY* is a wonderful publication. I cannot understand why I have not come in touch with it heretofore.—*J. A. T.*

Oakland, Cal.—I now turn to *UNITY* after five years of nothing to study. I find so many in need and ready for the Truth. They are at once eager to subscribe for the magazine after I tell them of the teaching. Everyone I speak to about *UNITY* and show them my copy,

seem to be on fire, as it were, so enthused are they. It is wonderful. My husband has been a drinking man and in trouble through it. I gave him a UNITY and it is the only thing that has appealed to him. We study and exchange the few we have, which were given to me.—*I. P.*

Seattle, Wash.—A week ago I came into possession of one of your UNITY magazines through the courtesy of a friend, and feel that I have been benefited by reading it. It contains much spiritual food.—*Mrs. I. N. M.*

Bloomington, Ill.—I enjoy UNITY very much. I could not think of doing without it. It is dearer to me each month and is a real companion—a very near and dear friend.—*E. M. R.*

San Diego, Cal.—UNITY was brought to my attention about two months ago. Have been a student along metaphysical lines for several years and find this magazine covers our every need. I am most grateful for the uplifting influence it has had in so short a time.—*Mrs. E. J.*

Hamilton, Ohio—UNITY Magazine has done so much for me and mine. Since it has come into our home, things are quite different in every sense. I haven't words to express my thankfulness for the benefits we have received in every way.—*J. W. R.*

Seattle, Wash.—Much has been accomplished for my husband. He is now making an earnest effort to free himself, and business prospects look more encouraging. I read of the sense thoughts that sometimes crowd in upon one when sitting in the silence, as being likened to the multitude that crowded upon Jesus to be healed. And now, in the silent hour, when error thoughts insist upon coming to the front, I do not forcibly drive them out, but calmly speak to them, converting them into Truth thoughts—life-giving, love-bearing thoughts, and immediately I am at peace; the discordant element becomes harmonious. I cannot begin to tell you how much UNITY means to me. I sleep with it beneath my pillow; it is the first thing I read in the morning, and the last at night. The Concentration Leaf is with me all the day. Above all, I am grateful for the inner peace and happiness that has come to me.—*C. R. C.*

NOTICE TO ENGLISH READERS

The authorized British edition of "Lessons in Truth," by H. Emilie Cady, is published and for sale by L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C., England.

A METAPHYSICAL DICTIONARY

"The Bulletin," a directory of Christian Teachers, Healers and Truth Centers in all parts of the world, will be sent free on application to Unity School of Christianity, 913 Tracy Ave., Kansas City, Mo.

UNITY CORRESPONDENCE SCHOOL

Plainfield, N. J.—I am glad to be able to inclose you a love-offering. I know it is demonstrated as a result of the understanding gained through my study of your wonderful lesson on Prosperity. It is a revelation to me.—*Mrs. A. B. G.*

Salt Lake City, Utah—The lesson on Overcoming has been a wonderful lesson to me. It is a life lesson. I had a wonderful experience in overcoming that lasted over a week. I could not see God's plan in it then as well as I do now. It was truly an initiation, and I feel like a "new creature."—*Mrs. E. J.*

Ripley, Ohio—I have studied Lesson One thoroughly and like it very much. I have been rather slow, but have just now really found out what the meaning of science is. I have been working harder on it the last two weeks than I ever have, and many things have been revealed to me. I wouldn't turn back to the old belief for the world.—*J. W.*

Los Angeles, Cal.—I thought the first lesson was good, but this one, Lesson Two, is simply grand. I am using it to overcome my own problems and to help others also.—*Mrs. E. M.*

Santa Monica, Cal.—I feel that through you I am becoming acquainted with the true Source of all that is—of Being itself. How vastly different this is from the old way of worshipping and fearing and propitiating some mythical God, always external and austere. I do want to be a member of the Body of Christ—a worthy member—one that needeth not to be ashamed. Lesson Four has led me aright, into new Truth, and has done more to free me from selfish ambition than anything that has ever come my way before.—*J. A. B.*

Edinburg, Ill.—Words cannot express the sacred blessing I have received from the study of these lessons in the Correspondence School work. I have lost nothing and have found all. To me this study is the beautiful tree of life.—*M. E. D.*

White Haven, Pa.—I cannot express in words the good I have received from the study of Lesson Four.—*L. E. F.*

Oshkosh, Wis.—Lesson Five has been one of the most illuminating to me, of this course. The suggestions are so specific that one can easily see the principle in "Overcoming."—*E. G. H.*

Plainfield, N. J.—I have greatly enjoyed Lesson Three and derived a great deal of benefit from it. It is wonderful. Since taking up the Correspondence Course I have experienced a great development in understanding.—*Mrs. A. B. G.*

Louisville, Ky.—I cannot tell you how beneficial and interesting the lessons of Part One have been to me, and I am looking forward to the study of Part Two with renewed hope and interest.—*Mrs. J. H. L.*

Blytheville, Ark.—I have gained much from Lesson Six and the

book, "Life Demonstrated." To let the Lord lead and be satisfied with his riches in "abundance" and to point the way to all creation will be my highest aim in life.—*C. H. M.*

Meriden, Conn.—I have received a great deal of light and understanding as a result of the study of these lessons and the literature sent with them, and am endeavoring to demonstrate the Truth in daily life and conversation.—*G. A. M.*

Oswatonic, Kan.—Lesson Five came at a time when I had a great deal of overcoming to do and has been a great help and inspiration to me. I feel that I am gaining so much by this course of work, and I am very thankful.—*P. G.*

Buffalo, N. Y.—For many reasons I have been slow with Lesson Four. It is a wonderful clear teaching of an equally wonderful subject, as well as intricate, and requires time to mentally assimilate its Truths. Having an artistic temperament, the beautiful in everything appeals to me, like music, flowers, lights, paintings, statuary, even ceremonies, but with the true artist I know these are all representatives of the real. True art is nature better understood.—*L. A. D.*

Stevensville, Mont.—My answers express but a fraction of what I have gained from my study of Lesson Two. My understanding at present exceeds my ability to express myself as I would like to. I expect to be able to do this in time, as I am affirming power and ability. Am also affirming my freedom from bondage and limitation. I am feeling this to the extent that I am sure that I will have more time for my lessons hereafter. Truth is revealing itself to me more and more each day, and peace and harmony have taken up their abode in our family. May the good work go on and may rich blessings shower upon those who are God's instruments in spreading the Truth.—*L. C. L.*

Oakland, Cal.—I am ready for the questions on Lesson Five. They grow more interesting all the time. I am so thankful that I can have the benefit of these lessons in this way.—*Mrs. K. S.*

Atlanta, Ga.—I herewith inclose my first lesson which I trust you will find satisfactory. I feel so helped and uplifted by it.—*Mrs. E. D.*

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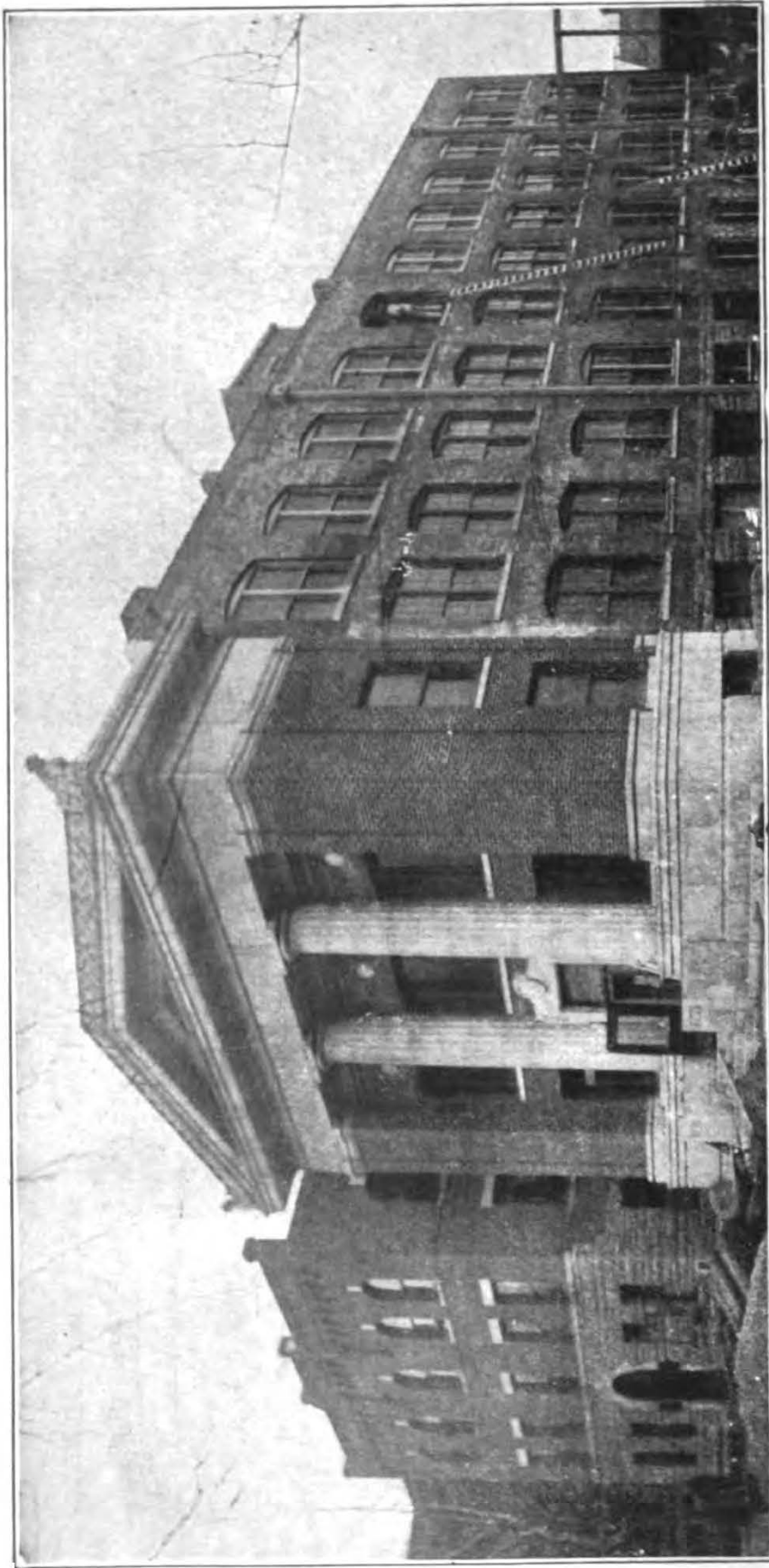
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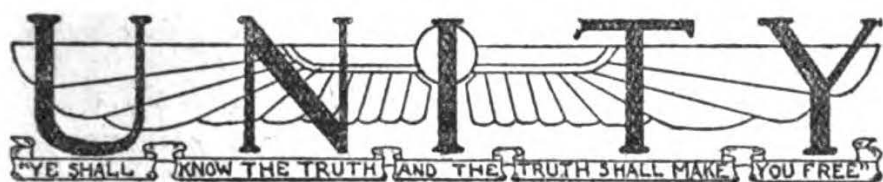
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THE CHRIST MIND

THE SIGNS OF ITS WORK IN CONSCIOUSNESS



ESUS represents God's idea of man in expression; Christ is that idea in the absolute.

Jesus is Christ taking on the limitations of mortal consciousness, "yet without sin," that is, not falling under the dominion of evil thoughts.

King Herod represents the ego in the outer or sense consciousness. This man is temporal because he does not understand his origin nor the law of his being. He is narrow, jealous and destructive. His destructive thoughts react upon his body and it is full of pain and misery. Such a man does not fulfill the divine Idea of man, and another ego must supplant him.

The "wise men from the East" are the inner plane of consciousness, which, like books of life, have kept the records of past lives and held them in reserve for the great day when the soul would receive the supreme ego, Jesus.

When the Jesus ego first appears in the subconsciousness it is a mere speck of light, a "star in the East." The East is the mystical and occult realm where great wisdom and rich presents await the one who is born King of the Jews.

Herod, the sense ego, seeks to destroy the One whom he feels will eventually dethrone him, but the Lord keeps him in ignorance of what is going on. So it is found that those in regeneration are seldom conscious of the new ego that is building up a kingdom in the substance (Bethlehem) in the very center of the body. Herod, the man of flesh, feels that something is taking place and seeks occult wisdom

(wise men), but not under the Divine Law. He would have wisdom's aid in destroying that which in the end is the salvation of the whole consciousness.

The reason Herod seeks to destroy Jesus is because he cannot comprehend the Great Whole. Man is ruled by many egos at different periods of life.

The seven ages of man as portrayed by the poet are but a moiety of the many stages through which he passes.

The ego of the infant is not the ego of the youth, nor the ego of old age that of middle age. These egos have been supplanted one after another so gradually that the man has not been outwardly disturbed.

But here comes an ego that throws the whole consciousness into commotion. All Jerusalem was troubled with Herod—there was a great upheaval in the thoughts and feelings of the man.

When this New Birth takes place in your subconsciousness, be wise and do not try to destroy nor suppress its development. Study the life of Jesus and you will have a true portrayal of the experiences you will go through in bringing to outer manifestation the Divine Ego, Christ Jesus.

A change of mind is the very first requisite of the new life in Christ. We go into this new and higher state of consciousness exactly as we would go into another country. The "kingdom of heaven" is right here in our midst, and will become tangible reality to us when we have developed the faculties necessary to comprehend it. The mind is the seat of perception and sensation, upon which depends all consciousness of the things we see, hear and feel. It is through the mind that we see the beauties of the earth and sky, of music, of art; in fact, of everything. That silent shuttle of thought working in and out through cell and nerve weaves into one harmonious whole the myriad moods of mind—and we call it life.

There are many planes of life, one within another, yet not conflicting. All creation is based upon life activity, or as it is called in physical science, rates of vibration. A certain activity in the life current forms worlds on a plane

which we may call the physical; a little increase in the vibratory rate makes another system, which we may designate as the psychical; and a still higher rate makes a universe where spiritual ideas prevail. These are all interlaced and interblended in the presence around and within us, hence the "kingdom of God is within you," or "among you," as one translator gives it.

The physical plane of existence is represented by John the Baptist. It is crude—it is like a voice in the wilderness, crying for the right way. When this mind is constantly striving to know and express more and more of the All Possibility, when it realizes the shortcomings of the sense state, it cries out for a change. This is the struggle of the suppressed soul, the sin-sick, the hampered soul, in all who are weary of the material world and material ways. The remedy is, "Repent ye," or change your mind.

There are fixed laws governing mental changes. Thoughts are space filling, and the mental aura that envelops, surrounds and constitutes one's mind requires certain definite steps in its movement to a higher plane of consciousness.

The first step is to get rid of the great bulk of limited thoughts that encumber and darken the understanding. This is the baptism of John. This is brought about by a mental process metaphysically known as "denial." It is found that to mentally say, "I deny the belief in the reality of matter and material conditions," causes that aggregation of thoughts to scatter. This is a mental "letting go" that has to be applied to all departments of the mind. In Christian conversion the sinner lets go of his sins and there is a moral cleansing. The metaphysician finds it necessary to cleanse his mind from all moral iniquity, but he also finds that he must go further than this. The mind governs every part of the man, and a thorough reform requires that the baptism of John shall include a complete transformation of thought pertaining to things mental, moral and physical. The self-sufficiency of the religionist, the Pharisee, and the self-sufficiency of the agnostic, the Sadducee, both within us, must

be cleansed, and religious *emptiness* for a season finds place in consciousness.

No one was ever saved by a pious ancestry. The fact that our fathers and mothers were contented with their religion, and theoretically saved by it, has no saving grace for us. They may have been in a state of development where material conditions prevailed as necessity, and moral cleansing was sufficient for them. Abraham represents a certain phase of consciousness in the development of the Adam man, who was formed of the "dust of the ground." Hence "God is able of these stones to raise up children unto Abraham." What we want is a baptism of mind that will free us from *all* the limitations of the Adam and open our eyes to the Christ state, with its new Jerusalem environment, now forming in the invisible heavens all about us.

In our development of the Higher Self we must exercise spiritual understanding in the use of the powers of the spiritual plane. When we have denied and freed ourselves from the limitations of the personality, which is the baptism of John, there descends into consciousness a quickening power, swift, innocent, peaceful—of which the dove is typical. This descent, and opening of the heavens, is not outwardly observed. Jesus alone discerns it; there is also established a unity between the Son and the Father—a consciousness of pleasure and satisfaction follows—"this is my beloved Son in whom I am well pleased."

In order to have this experience it is not necessary to hear a thunderous voice in the air above us making this proclamation—it is a matter of *consciousness*. When you have acknowledged and given up some error thought, and opened your heart to the Spirit, and affirmed its presence and power, you will have this descent of peace, and the inward pleasure and joy which comes to an obedient child.

But a second movement of mind follows. Every time we open the soul to the Spirit, and receive its baptism there is a consciousness of added power in every department of being. We are not familiar with this new and untrod realm of forces; the Spirit has driven us into a wilderness of un-

tried powers waiting our directive hand to bring forth. We see all about us opportunities in the material world to make profit, and the personal sense, the devil, suggests that we proceed to do so. But the spiritual man, with his higher understanding, says, "No; I shall live under a law in which God, the Universal support of Man and Nature, shall supply me through the power of the Word." Speak words of Truth every day about the wonderful possibilities of your God as a supply and power, and you will demonstrate this law.

The consciousness of an exalted spiritual understanding lifts one up to the very pinnacle of the temple, and the personality says you are so high in your spiritual perception of the Divine Law that you are not subject to the natural law—you can right now, without further experience with these untried forces, do marvelous things to astonish men. But Spiritual Man says it is not wise to attempt to do marvelous things before understanding the law—this is tempting or bringing into manifestation the Lord, or Higher Law, before we know how to handle it. We are trusting to angels, or forces outside of ourselves, to guard us and protect us from the results of our ignorance. When we have mastered these inner assumptions of ignorance, and mentally put ourselves in Divine Order, then the thoughts of God, angels, will minister unto us and become our servants.

The "high mountain" to which personality carries us in our spiritual uplift, is the consciousness of power over mortal thoughts in all its earthly avenues in human consciousness. A personality with a strong desire to rule the minds of men, can take advantage of this spiritual force and through it gradually build up and establish in the world a religious system. Thus personality can be exalted in the name of Spirit, and worldly rulers pay it homage in the name of the Lord. But this is the selfish desire of mortal thought to exalt itself—to claim its rights and allegiance. The one in spiritual understanding says to this tempter, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Giving expression in thought and word is the second movement of the Truth in the consciousness. First is the perception of Truth, which is John the Baptist. The natural man sets himself right, which opens the way for the higher principle, Christ.

The natural man must be delivered up that the Spiritual Man may find expression. This does not mean that the natural functions of the organism are to be eliminated, but there is a letting go of the dominant *I* that has been in control. A different sort of man comes into expression.

When the light of the Christ Mind comes to man it does not confine its rays to his own consciousness, but those who sit in darkness and negation see it and feel its power.

Some spiritually wise people teach that the inner light should be carefully guarded and given out to those only who will use it aright; also that manifestations of power do not necessarily accompany spiritual illumination.

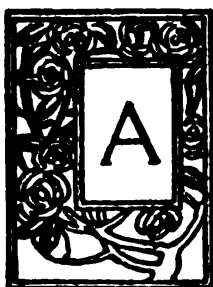
But Jesus taught and demonstrated that the Light includes Power, Love, Life, and all that the Father has. The Divine Light is the *Logos*, the Word of the Supreme, and has all potentiality in it. Man can appropriate all, or a part, as he chooses. Jesus expressed it in its fullness, and those who follow him cannot expect all the benefits unless they accept the all-possibility of the Principle.

Teaching without demonstration makes Truth converts slowly. The world is crammed with religious and philosophical theories, and converts are made by all sorts of intellectual arguments, but where is the prophet who can preach and demonstrate so convincingly that men drop their occupations and follow him instantly?

This quick conversion is set forth in all the history of Jesus' work. He walked by the Sea of Galilee and talked and demonstrated, and men who were ignorant and untrained as preachers and healers, immediately dropped their work and followed him. That they did well is attested by their subsequent history. They received enough of that Great Light to make them types of obedience and faith for all men.—C. F.

A REDEEMED SOUL

ELLEN HAMILTON



CHILD was born and they called her Purity. As she grew the garment of Holy Thoughts enveloped her delicate frame like a sheltering veil.

One day she wandered down the lane of Curiosity and there met a youth who besmirched the white garment of Holy Thoughts with a kiss. Purity sought to remove this disfiguring stain with the powder of Regret. It was only dimmed. She then washed it in Repentance. As long as the spot remained in the waters of Repentance it was invisible save for a dulled appearance in the glittering brightness of its surroundings.

As she sat in the bower of Meditation, Longing came and took her by the hand. Together they wandered along the street of Discontent, pausing now and then to gaze in the windows of Dissatisfaction.

Closing the door of Distrust behind him, Vice, disguised as Pleasure, smilingly invited Purity into Unknown Fields. She lent a half reluctant ear and even as she almost followed this alluring stranger the low voice of Guardian Angel whispered softly in her ear. She professed not to hear. With faltering steps, gaining assurance as she turned more resolutely from the pleading voice of Guardian Angel, she neared the center of Unknown Field. Here she threw herself into the arms of Abandonment. As she lay on his breast her glance fell on her garment. The stain left by Kiss was submerged in the soot of Shame.

In Unknown Field was the pool of Evil Associates; into this Purity fell and its green, sticky slime clung to her garment until it was no longer recognizable. Deeper and deeper she sunk into the depths of this filthy pool until the only one she saw was Suicide. He clutched her by the throat and drove the knife of Despair into her breast. With

a shriek she called on the name of Christ. Lo! she was gently lifted from the pool! On its shore stood a Stranger, strong and resolute. Timidly she approached and accepted the extended hand of Firm Resolve.

On her garment, just over the heart, one small place was shining with its old-time radiance. Seeing this, the song of Well Doing burst from the lips of Purity as she and her companion journeyed, their eyes ever fixed on the Hill of Purpose.

Falling, rising, ever struggling upward, Purity strove to reach the summit of the Hill where stood the radiant Christ at the door of the Palace of Divine Love.

Once she fell. As she lay exhausted the black cloud of Discouragement enveloped her and obscured her vision. With tears coursing down her wan cheeks Purity once more pronounced the name of Christ. A silvery cloud passed before the threatening blackness of Discouragement; from it descended the angel, Mercy. Lifting Purity, Mercy placed her hands in those of Patience and Perseverance who stood ready to aid the fallen traveler. One on each side they led her step by step along the trail of Encouragement.

The road was easier to travel now. At mid-day she paused to rest beneath the shade of the tree of Peace. As she did so the stained garment fell and was wafted away on the winds of Forgiveness. Purity now wore the garb of Overcomer, of a less glittering hue than Holy Thoughts but beautiful to behold in its unpretentious simplicity.

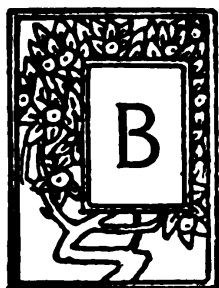
At last the summit of the Hill of Purpose was reached; with her hand placed in her Savior's she entered the Palace of Divine Love and joined in the song of the Prodigal; surrounded by the Redeemed, Purity sat in the seat of Truth on the right hand of Saved.

I walk in the way of righteousness, in the midst of the paths of justice;

That I may cause those that love me to inherit substance, and that I may fill their treasuries.—*Prov. 8:20-21.*

THE BLESSED WORD

ELLA M. CHESHIRE



BELOVED, with earnest longing and an infinite love, I wish I might put into your heart the glory and joy that is in mine; and, strange to say, in doing this I would lose nothing, but add a more abundant joy and love to the boundless portion already there, and you would be lifted out of the sense-world, full of sickness, sin and death, into Pisga's heights where spreads a radiance beyond the power of words to depict, the vision of the "glorious liberty of the children of God," wherein we behold the sinless, sickless, deathless life and perfection that Jesus Christ brought us.

That glorious, abundant life which is established in us through the blessed power of the Word instructed by the Holy Spirit, the great teacher promised by Jesus and of whom he said, "The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." That life which Jesus meant when he said, "I have come that ye might have life, and have it more abundantly." The life that is abundant, that has no end and knows no sickness or flickering.

We find the wondrous secret of our connection with this precious life through prayer, silent communion with the Father in the "secret place of the Most High," which Jesus called "the closet," and there we may lay hold of it and build it into our bodies, which are purified, beautified and perfected, that they may be fit vessels to receive this glorious gift of God to be used for his glory.

As our vision grows stronger and we get accustomed to the brightness of the glory, we understand this is not a special individual gift, but God's loving gift alike to all his children and to the creation itself. And then we see, oh, blessed glory of love! the redeemed earth, wherein shines

the goodness and love of God, and no hand is lifted against another living thing of any kind, and there shall be no slaying and no death, "for the knowledge of the Lord shall cover the earth as the waters cover the sea." And we remember "the earnest expectation of the creation waiteth for the manifestation of the sons of God." Because "the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Then comes ringing through the universe that mighty promise, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Oh, joy unspeakable! oh, glory unutterable! We behold man one with God, standing in the strength and courage of the Most High, expressing the Wisdom and Love of the Almighty.

Nowhere does Jesus promise anything through death; all the promises are to the overcomer, and death is the last enemy to be overcome. It must be overcome by each of us, not by dying, for that is to be vanquished, but through the Jesus Christ perfection, the great highway to Everlasting Life, made possible through the power of the Word planted in our inmost parts, as promised, and following the teachings of the Holy Spirit, the Living Word, and through his grace and love and mercy which endureth forever and saves to the uttermost.

Hear the voice of the Master:

"Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be made full.

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand.

"I and my Father are one.

"Verily, verily, I say unto you, if a man keep my sayings, he shall never see death.

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die.

"The words that I speak unto you, they are spirit, and they are life.

"For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever."

When the disciples heard these words of Jesus they were puzzled and said, "That is an hard saying." So, after two thousand years, we, his disciples, still are thinking with Peter and James, and the others, it is an hard saying; but somewhere there is a key to the inner, hidden meaning of the Master, who used the things of daily life, the things that were to endure, that all people of all time might understand him, for he was speaking to all humanity for all time.

In searching for the whole meaning of these words let us go back to the beginning of the Bible, for he stands eternally a part of it, and we find: "The earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters; and God said, Let there be light; and there was light."

Here, in the very beginning, we find the Word of God creating, making all things he desired made, and St. John tells us, "In the beginning was the Word, and the Word was God. . . . All things were made by him; and without him [the Word] was not anything made that was made. In him was life; and the life was the light of men."

Here then, is the wonderful secret, the key. Christ was the Word, the firstborn of every creature; for it pleased the Father that in him should dwell "all the fullness of the Godhead bodily." We find in the Word was life, and the life was the light of men. "Whatsoever the Father telleth me, so I tell you, and the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all things whatsoever I have said." Thus we see Jesus laid no claim whatever to the Word he gave us, but plainly states the things he said the Father had given him to give to us.

Now, Jesus was the Word made flesh, and we eat his flesh and drink his blood by letting his words abide in us, by keeping his sayings. It is the *Word* that is the seed, that is "meat" indeed. Plant it deep in the rich soil of the soul and it shall bear an abundant harvest unto salvation. Eat it in joy and it shall nourish all the tissues and make the bones to flourish. In it is all power forever.

As by the power of the living *Word* chaos was cast into oblivion, and beauty, life and glory brought into manifestation in that far away time, "In the beginning," so it is now; the beginning is everlasting, and if we plant it in us—keep His sayings, let his words abide in us, it will grow and quicken us into life. Hear him, "My words, they are spirit, and they are life." Then shall all doubt, darkness, disease, disorder, and inharmony flee away before the life and beauty and harmony and power of its creations in us. Through this living *Word* his glory is to be revealed in us. Christ (the Word) in us is our hope of glory.

As the food eaten by us is appropriated and becomes a part of us, making rich, red blood that courses through the remotest portion of the body, healing and building tissue, bone and flesh into health, roundness and beauty, so shall the Word eaten by the intellect reach the Spirit within us, and by it, guided unerringly by the Spirit of all Truth, be assimilated, appropriated; and thus, becoming a part of us, show forth in beauty undefiled and bring into manifestation that perfect structure, the living temple of the living God,

which we are waiting, suffering and groaning within ourselves to bring forth, the redeemed body, perfect, holy, incorruptible, immortal, like unto the glorious body of our Lord; not made with hands nor the will of man, but by the will of the Father, and so eternal. Thus shall this mortal put on immortality, this corruption put on incorruption, and know no death, forever.

Let us then use the words He gave us, remembering he said they are the Father's and are for all mankind, for "it is not the will of the Father that any should perish." Be guided in all things by the Holy Spirit, whose instructions are given and received in the Silence. Hear his command, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Pray often; let the written *Word* abide in you; in the Silence receive the living *Word* directly into your highest intelligence, and let it abide in that wonderful subconscious mind that never forgets and is always busy building into health if we will only permit it by feeding it living *Words* of Truth.

Claim the promises and make them yours by affirming the thing you desire as already your own. Hear Him, "When thou prayest, believe ye have already received, and ye shall."

Affirm

"Christ in me is righteousness. I dwell in the secret place of the Most High, and abide under the shadow of the Almighty.

"Christ in me is life, and the life in me is the Light and Life of God.

"Christ in me is Love. I love all men and desire their salvation.

"Christ in me is Wisdom. Through this wisdom I am guided in Love and Truth unto salvation for spirit, soul and body, and help others to find the Light of Life.

"Christ in me is Power. Through him all power is

given unto me in heaven and earth (mind and body), and I am come into his Life, which is from everlasting to everlasting, and can lead others to the fountain of eternal Life.

"The flesh and blood of the Son of Man have become my meat and my drink, and I manifest here and now his eternal and deathless life, which is the gift of God and the will of the Father."

Beloved, this is my message to you. Read it carefully, ponder it deeply, read His words and keep his sayings. Try this ten days earnestly and prayerfully, and the joy and peace that will come in and abide with you will make you his forever.

PROSPERITY

JENNIE B. DUNCAN

Prosperity is a God-given companion to compensation.

Prosperity is gain and is detected in all lines of life; and life is in many channels and each channel must advance, and this advance is a triumph of God in man.

Prosperity includes every line of divine improvement; it is the awakening into the consciousness that you have everything and abound.

True prosperity draws man out of himself and into Christ.

To gain prosperity you must know the underlying Spirit.

Prosperity is the inner consciousness of divine provision and the establishment of this provision.

It gathers us into our Father's house and says we are welcome to partake of all the good things the Father hath in store for his children.

Prosperity is not prosperity if gained by the disturbing of our fellowman.

He that hath gained an entire conquest over himself, will find no mighty difficulties in subduing all other opposition.—*Thos. a Kempis*.

THE INDIVIDUAL IN GENESIS

LILY STACK

Part I



Someone has wisely said that "the Bible is the history of one individual; thyself." To take it in this way adds enormously to its value for the enlightenment of the student along spiritual lines, and does not in the least detract from its importance as an historical record. Today many Scripture exponents admit the Garden of Eden story to be purely allegory, and some still bolder claim that the whole Bible is but an allegory; that, beginning with the first verse of Genesis, the Scriptures are the account of the unfoldment and growth of human consciousness from its first manifestation, through all its mistakes and sins and experiences, up to the final crossing out of the human self in the Christ-consciousness, till man can say with the Divine Man, "It is finished."

With this basic idea, a little group of us came together for this symbolical study. I am sending you, as a possible help to others similarly interested, some of the ideas and suggestions gathered from many minds, which have been brought out in our meetings.

One of the things one finds at once is that it is impossible to trace the same line of symbolic presentation for any lengthy connected narrative. The symbols and figures vary. Also one has to make allowance for the many types of minds to which the Bible owes its authorship. Neither is the Bible the account of something now complete; creation is still going on—the fall and the rise and the crucifixion are matters of daily experience.

It should also be clearly borne in mind that in this study we are not considering Genesis as the history of the cosmogony, nor even of the race, but solely as the record of the coming into manifestation and growth of the individual consciousness, so that each of us may see in it his own per-

sonal experience. Frequently the many persons named in a scriptural narrative are phases or contending elements in our own character. For example, Cain and Abel represent respectively the material, acquisitive tendency and the more spiritual consciousness. Both are the offspring of or part of the Adam or type man. There is always a conflict between these two, the material and the spiritual, or higher self, and at a certain stage in our development the grosser sense crushes out the higher.

Genesis 1:1—"In the beginning"—the first impulse toward manifestation—"God created the heaven and the earth"—the world of ideal thought and the concrete or material consciousness.

Verse 2—"And the earth was without form"—man had not begun to separate, to form his thoughts into shape—"and darkness was upon the face of the deep"—ignorance, absence of impulse to be doing, characterized his thought realm.

Verse 3—"And God said, Let there be light"—an appeal to man to recognize his own inherent divinity. Man in part responded to the appeal, and in the recognition of his inherent Godhood, the light, "God saw the light, that it was good"—God.

Verse 4—"God divided the light from the darkness." The beginning of at least passive opposites; light and darkness, night and day, faintly foreshadowing the future recognition of good and evil. (Hereafter a *night* or *evening* stands generally for a period of stillness, ignorance or passivity. *Day* represents a period or state of consciousness of activity.)

Verse 6—"And God said, Let there be a firmament"—a state of positive or established conviction, literally a "strong mind"—"in the midst of the waters." The waters are the shifting, unregulated, uncontrolled thoughts of the lower mind or soul, the psyche.

Verse 7 shows us the establishment of man's mental realm, the firmament, the rational mind, the ideal above it, and the psychic or lower mental world below the firmament.

In verses 8, 9 and 10 we see the formal crystallizing of the various departments, so to speak, of the individual consciousness. The dry land or earth is the solid substance of the material consciousness, heaven the ideal or inner kingdom, and the sea the psychic or astral plane. Each of these phases or planes of consciousness "brings forth after its kind" as the individual functions therein.

We tend, at this stage, to much use of the material reason, and this, if normally and healthfully exercised, brings forth much fruitage; trees and herbs and grass, bearing fruit or seed and admirably suited for our sustenance on this plane, as we are told in verse 29. It is noticeable that man is not told to eat of or identify himself with the product of the sea or psychic plane, nor indeed is he told to use any organic life as food.

Verses 14, 15, 16, 17 and 18 describe the creation of the great luminaries, the calling forth by the Creator of the great light, Divine Wisdom and Truth in man, to give light to his *earth* or material consciousness. The moon or lesser light is intellectual understanding which is with us through our times of darkness. And now the activities of the various phases of consciousness are described; man's aspiring and spiritual thoughts; "fowls of the air which fly above the earth," the great whales and fishes, psychic embodiments; the cattle and beasts and creeping things, the activities and instincts and passions of the physical realm.

Then formally, in verse 26, man is described as the God in little, made "in the image and likeness of God," "male and female," reason and love, to "have dominion" over all created things; to "replenish the earth and subdue it," that is, to develop and make full use of the physical realm but to keep it in *subjection*; to be master of all the animal propensities, the subtle ones, "the creeping things;" and to consciously control and direct his high and spiritual thoughts, "the fowls of the air."

Thus does the first chapter of Genesis, and through verses 1, 2, 3, 4 and 5 of the second chapter give us the perfect description of the creation of man in the *Ideal*, "of

. . . every herb of the field *before* it grew," for there "was not yet a man to till the ground."—Gen. 2:5.

This is evidently a description of the world of Ideas, God's world; that perfect state in which man ever is "in the image and likeness of God," our *real* state of being. And now we must follow the account of man in the world of appearances.

Part II

Chapters Two and Three—The Garden of Eden

Our little group for the study of Genesis in terms of individual application, found, as do most metaphysical students, that chapter one and the opening verses of chapter two described the creation in the Ideal.

Chapter two takes up the secondary creation, the working out by man, made in the "image and likeness of God," of these God-ideas into manifestation. Each of us is creating his own world, day by day, hour by hour. In each one of us is repeated the Garden of Eden experience, the recognition of good and evil, the desire for sense experience, the strife of Cain against Abel, etc.

For each of us the value of every incident recorded in the Bible (and this in no wise interferes with its value as a record of external fact), lies in its spiritual correspondence to something within ourselves; its translation into terms of individual application.

Before we come to the direct consideration of the Fall and the Garden of Eden story, it is interesting to note in how many and varied forms this legend is repeated in all the great literatures and religions of the world: the classical Garden of the Hesperides, the French Romance of the Rose, our own Sleeping Beauty, etc. Each deals with the same idea, a garden or place of growth, in whose center or hidden part, is a tree or flower of wondrous power, whose attainment and right use give eternal life.

It is scarcely necessary to say that we do not regard Adam and Eve as separate personages. They represent the two faculties which exist in each of us, the sense consciousness and the soul; or, we can also see them as the materially

centered intellect and the intuition. The "woman problem" which so occupies attention today, is but the outward correspondence of the bondage of the higher nature to the material.

We must remember that while chapter one deals with the perfect creation, the spiritual or supreme ideal which God saw as "very good," that this is what *we are* in our innermost or real being. This is what man in the seventh day of creation, the period of the recognition of his Godhood, when he sees everything blessed or of God, is trying to bring forth into manifestation.

Chapter two, verses 5, 6 and 7, describe the formation of man in his manifold nature, physical-mental-psychic, until he becomes a "living soul." In verse 8 the *Garden* is the soul and body consciousness, a place of beauty and growth and experience; eastward signifies toward the highest light or illumination.

If man eats of the Tree of Knowledge of Good and Evil, he recognizes two powers, and until he identifies himself with God or Good only, he will "surely die."

Verse 18—Man, the *living soul*, was now to have a higher development, intuition, a help-meet. The growth is here very interesting.

Verse 19—"Out of the ground." (Adam means *red clay*.) Elemental man evolved all the faculties, emotions, senses, thoughts and feelings of his complex being. These are the beasts, reptiles, birds, etc., the selfish, the gross, the affectional, the psychic, the aspiring tendencies, etc.

The Serpent, in one sense, represents life; not the originating life, but its externalized form—sensation. This is not bad in itself but only as it is deflected downward and becomes immersed in sense indulgence. It must "be raised up in the wilderness."

The higher consciousness, Eve, yields to the temptation and involves the body in the meshes of material sense indulgence. Thus it is that the soul is still the slave of the body and its appetites, and in pain brings forth its con-

ceptions, until the seed of the woman, the higher nature, shall triumph and crush or transmute the seed of the serpent which is later to become the flowering rod of Aaron.

If the Garden is the body consciousness, the Tree of Life is the nervous system and its fruit the generative function. Of this, the first Adam partook. The second Adam or Christ-man will regenerate this function and will not know death.

ASCENSION

CAROLINE LAMSON

What am I, O my soul?
 And what may be life's goal?
 The answer to this riddle man has sought
 Through all the endless time,
 In every state and clime.
 To me, at length, this living answer Truth has taught.

That all these stumbling men,
 Who wander far, and then,
 On desert sands of sense, sink down, mere clod;
 Shall come again to learn
 God's lesson, turn by turn,
 Until each man of sense becomes a Son of God.

The groping soul, at school,
 Must learn to test by rule
 Of God's Law, all he is or does or thinks;
 (Just aim to do your part
 In God's way, O my heart).
 And know that to each mortal time moves on in links.

What's gone is all our own,
 Tho' seemingly has flown
 Away with much that we have longed to take.
 Viewed in the light of past,
 Our present state is cast
 In whatsoever mold that we may choose to make.

Life's chain keeps length'ning on
 With all the past has done;
 My present, I could never wish to change;
 For, lo! from what I've learned
 My future state is earned;
 Each added link permitting me a wider range.

Man is not mindless clay,
 Just made to do or say
 A part, assigned to each one, puppet-wise;
 We have within the power
 To transform, every hour,
 This pain-racked world without, into our paradise.

Each day I humbly ask
 Thee, God, to show the task
 That thou hast planned for me, thy child to do;
 Thy Son, O Christ, to be
 Is joy enough for me.
 From thee is all the power, thine be the glory, too.

And as each day I work,
 Oh! may I never shirk
 My task, as being long or hard or base;
 But make each action fine,
 Knowing, thy Law, divine,
 Doth give to all done unto thee a wondrous grace.

Lord, I do offer thee
 A sacrifice so free
 That I do yield this body, soul and mind;
 A busy life and long;
 A never-ending song
 Of gratitude, I sing to thee, O Christ, so kind.

My soul mounts up on wings,
 A song triumphant, sings,
 That I, at last, shall sink my ego down;
 And, following out God's plan,
 Shall rise to Perfect Man—
 Man wearing his reward, the Spirit's glittering crown.

Which crown, when it is won,
 Shall dim both moon and sun,
 For from it holy light shall outward shine;
 And shed a quickening fire,
 To help those, who desire
 The Comforter; the healing power of God's Love, mine.

Our Father, so I call,
 I, with my brothers, all;
 For thou with heavenly pity doth bestow
 On all thy children, store
 Of bounty, more and more,
 Pressed down until our cups of God's great love o'erflow.

PRESCRIPTION

[Collected from the files of St. Bernard, and of the famous herbarist, St. Francis de Sales.]

To enjoy good health, gather Roots of Faith, Green Leaves of Hope, Roses of Love, Incense of Contrition, Myrrh of Mortification and Wood of the Cross.

Bind them into a Bundle of Resignation to the Will of God, place it in the Vessel of Devotion, pour over it the Wine of Cheerfulness and Water of Temperance.

Set the vessel on the Fire of Divine Love and let it boil; then place it in the cool air of Meditation and cover it with holy Silence. If you take a cup of this choice Tea early and late each day, you'll enjoy good health, which I wish you, and beg God to grant you.

In all thy ways acknowledge him, and he will direct thy paths.

Be not wise in thine own eyes; fear Jehovah and depart from evil:

It will be health to thy navel, and marrow to thy bones.

Honor Jehovah with thy substance, and with the first-fruits of all thine increase:

So shall thy barns be filled with plenty, and thy vats overflow with new wine.—*Proverbs 3:6-10.*

KINSHIP

I am aware,
 As I go commonly sweeping the stair,
 Doing my part of the every-day care—
 Human and simple my lot and my share—
 I am aware of a marvelous thing;
 Voices that murmur and ethers that ring
 In the far stellar spaces where cherubim sing.
 I am aware of the passion that pours
 Down the channels of fire through Infinity's doors:
 Forces terrific, with melody shod,
 Music that mates with the pulses of God.
 I am aware of the glory that runs
 From the core of myself to the core of the suns.
 Bound to the stars by invisible chains,
 Blaze of eternity now in my veins,
 Seeing the rush of ethereal rains
 Here in the midst of the every-day air—

I am aware.

I am aware,
 As I sit quietly here in my chair,
 Sewing or reading or braiding my hair—
 Human and simple my lot and my share—
 I am aware of the systems that swing
 Through the aisles of creation on heavenly wing—
 I am aware of a marvelous thing.
 Trail of the comets in furious flight,
 Thunders of beauty that shatter the night,
 Terrible triumph of pageants that march
 To the trumpets of time to Eternity's arch.
 I am aware of the splendor that ties
 All the things of the earth with the things of the skies,
 Here in my body the heavenly heat,
 Here in my flesh the melodious beat
 Of the planets that circle Divinity's feet.
 As I sit silently here in my chair,

I am aware.

—*Angela Morgan, in "Everybody's."*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 913-925 Tracy Ave., Kansas City, Mo.

LAW GOVERNS EVERYTHING



OD is Law. His whole universe is formed in the perfect law of his own being, and Divine Order reigns everywhere in the realm of Spirit. Life is more interesting when Law is recognized in all the details of daily living. Whether men know it or not, Law is always operative in all of their activities. There are no accidents, and it is only when men are in ignorance of the omnipresence of Law that they believe in chance and fate and luck. "Whatsoever a man soweth that shall he also reap." One may seem to fall suddenly into some good fortune, but if all the facts were known, he is reaping the reward of his past sowing. Another may seem to be the victim of what is called "ill luck," but if he awakens to the understanding that all things come about under Law he will find that he has, by his own thinking, made hard conditions. He may not have been conscious that he was sowing seeds of error, but they bear their fruit just the same. Ignorance of the Law excuses no man.

There are experiences that seem adverse, but which are in reality merely a readjustment of one's life to the Divine Law. When the redemptive work begins to be manifest definitely in an individual he finds that conditions in his life break up and for a time he may seem to be in discord; but as soon as he understands that all is working out under Divine Law, he ceases all rebellion and complaint and begins to seek wisdom and understanding that he may work in harmony with the Law.

The sayings of Jesus are helps to a recognition of the Divine Law. When one is obedient to all of these sayings, he places himself in harmony with the righteous law which eternally works good for all those who work with it. It is only when men go against it and refuse to incorporate into their lives its righteousness that they feel its power working against their wills, and creating discord within them and about them.

"To the law and to the testimony." If inharmonies are present in your life you will find the cause and the remedy by studying and obeying the commands and sayings of Jesus, because they show one how to live in conformity to the Divine Law. Take up each statement singly, and prayerfully consider whether you are keeping the Law it reveals.

Many of his words are based upon the Law of giving and receiving. If there is stagnation in your mind and body, or any obstruction in your affairs, question whether you are keeping all the channels of expression open and active under the Law. You may be clogging all your bodily functions by saving and hoarding under the belief that it is a virtue to save and to hoard, or you may be closing out your good by refusing to receive.

Since the Law is universal and omnipresent in its activity, it touches every phase of man's life. Applied to his soul and body it becomes to him a law of health. In its relation to his supply it is a law of prosperity. Books without number might be written concerning the action of Divine Law as it concerns man and his world. The object of this short article is merely to call attention to the fact that the Law is always working, and that man's one duty is to recognize it and obey it.

LAYING ON OF HANDS

The laying on of hands is mentioned several times in the Bible in connection with the healing of the sick. In the last chapter of Mark it is recorded that Jesus, just before his ascension, gave to his disciples the command, "Go ye into all the world, and preach the gospel to every creature." This command was followed by the promise, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Every reader of the Bible interprets it according to

his state of consciousness. If he is spiritual, he gets the spiritual understanding. If he is not yet quickened, he reads according to the letter.

Spiritual discernment shows that to lay hands on the sick is to lay upon them, not the physical hand, but the hand of Divine Power. Out of misunderstanding of this truth has come the physical laying on of hands that produces a semblance of healing through magnetism, hypnotism, massage, and other like methods. Every teacher and healer who desires to work under the Divine Law should remember that it is not by personal might, nor power, but by the Spirit that all true healing is done. The results obtained by physical magnetism are temporary at best, and are never truly beneficial either to the patient or to the healer.

It would be possible for one in a high state of consciousness to lay his hands on the sick and heal them, because his power would come directly from the Spirit, and not from his own body consciousness. But one who was able to do this would not need to, because he would know that the Word that he spoke was truly the hand of Divine Power.

Mention is also made in the Scriptures of prayer and anointing with oil for healing. All outer things are symbols of inner ideas. Oil is the outer symbol of love. Love, we know, is very much more powerful as a healing agent than oil. By cultivating Divine Love we develop a healing force that far transcends any material symbol.

Every symbol, interpreted spiritually, leads back to God as the one healing Power. If the mind of the individual fixes upon any symbol or any material thing of any kind, whether mental or physical, as the force or means that heals, he is placing his faith in that which has no power and missing connection with the One spiritual Life and Love and Intelligence which alone has healing force and restoring substance.

They shall speak of the glory of thy kingdom and talk of thy power.—*Psalms 145.*

GROWING IN THE LIGHT

The second lesson and grade of former one reached me last night. The corrections were instantly luminous. I had already grown into the knowledge of question eight since sending my papers to you. A week ago I burned my arm. I thought at first, "This is really a bad burn, I will put on a salve." Then the second thought was, "What, trust Spirit for the slight burns only? Do you still believe that salve or anything material is ever necessary to you?" Then I turned to the God within and said, "Please, Lord, I know I have had wonders done with the truths given me by the Unity people, but now I want something straight from you just to me." These brief statements came with great assurance and power: "God is the only power. Fire has no power to burn me. I am Spirit." Not even the appearance of a burn came on my fingers. In a very few moments all pain left, and the final test came when next morning I washed dishes in warm water, as usual. You know what that means to me. To have proved, first, that I know where the Secret Place is; second, that I have proved the power and willingness of Him who dwells there, to save; third, that I now recognize his dear voice.

I gave a very spiritual orthodox minister "Lessons in Truth" and "The Power of Stillness" to read. He tells me he is feasting on them. Already I see a change in his presentation of Truth. He gives more. I think I have much need of literature to give away. I know why I do not have more money to buy with. These undisciplined thoughts persist in seeing and remembering the appearance of lack. It is entirely my fault. Very soon I shall get this victory as I did over the appearance of bodily harm. I am so happy in having got acquainted with God that I spend practically all my time in study of Truth, and in meditation.—E. J. B.

DIVINE ORDER IN STUDYING TRUTH

Yesterday I asked you to enroll me as a member of your Correspondence School. Today, while reading UNITY, I noticed what Mrs. R. C. writes about many

hesitating to become members on account of feeling they could not answer the questions as others answer them. I just want to thank Mrs. R. C. for writing you that little article, and thank you for publishing it. I know it is going to help and encourage many just as it has myself. I did as Mrs. R. C. says she did; after reading and trying in every way that opened to me to arrive at the "kingdom within" for about eight years, I found I did not succeed, and concluded I needed systematic study and explanations, so I left the matter of answering the questions take care of itself, and wrote you. I only hope that Miss R. C. will be able to report with such gladness at the end of her first lesson, as Mrs. R. C. feels.—Miss R. C.

QUESTIONS

What is the providing law? How is it kept?

How can patience be developed?

Where is the river of life?

ANSWERS TO QUESTIONS

What has satisfaction to do with spiritual attainment?

Satisfaction is a spiritual fruit whose tree can spring up and grow only in spiritual consciousness. The universal desire for satisfaction is the soul's longing for God, and all efforts man makes to satisfy himself from the external world are fruitless. He may think that he sees in the outer the promise of that which will meet his need, but his visions and hopes are like the mirage in the desert. No one ever attains any degree of spiritual understanding and peace and contentment of mind until he finds God as his satisfying portion. "My people shall be satisfied with my goodness, saith the Lord." Again and again such promises are made to those who will turn from their own ways and seek the Lord with their whole heart.

Satisfaction should be taken in faith just as health or any other blessing is received from God. No one should wait until his personal consciousness becomes satisfied before

claiming his spiritual satisfaction, because the personal man cannot know satisfaction.

Say with the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases. Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

Notice in this passage the connection made between satisfaction and youth. Everyone desires to be youthful, but all do not know that discontent and worry and other like states of mind have a disintegrating effect on the organism and help bring on the appearance of age. Peace and contentment and satisfaction of the Spirit are constructive, and they build up the body and constantly renew it in the eternal youth of the Spirit.

How can the law of spiritual co-operation be applied at present?

The teachings of Jesus Christ are based upon the Fatherhood of God and the Brotherhood of man. The race is one in life and in all of its interests. God "hath made of one blood all nations of men." Unity is the law of life, and when men recognize this law and conform to it they will dwell in perfect peace and harmony, demonstrating universal love in Divine Brotherhood.

At present comparatively few have discerned this great truth, therefore the law is not perfectly kept. However, here and there in all parts of the world are found men and women who have awakened out of the sleep of sense and arisen in at least a degree out of the bondage of self. They are beginning to inquire how they may dwell together as brethren, claiming nothing for self and everything for all.

Apparently conditions are not favorable for the working out of plans for a new social order, and for this reason

some think it useless to give the matter any consideration. They see the vision but place it far in the future.

The fact is that while perfect Brotherhood may not at once come into manifestation, those who will eventually enter into it must be making individual preparation, and at the same time holding themselves in readiness to take advance steps with others who may be in the front ranks of spiritual progress. Pioneers there must be in this as well as in all other upward and onward movements.

After the basic principles of the Fatherhood of God, and the Brotherhood of man are established in consciousness, the next step is the realization of universal ownership. "The earth is the Lord's, and the fullness thereof." The Son of God is heir of all and he has the right to say, "All that the Father hath is mine." The personal man has no claim upon anything. He tries to gain and hold possession, and that is the cause of all discord that men think arises from oppression of the poor by the rich. Oppression is but an outgrowth of ignorance of universal ownership. The world is trying to work out the problem of equality and justice by political and other methods that do not take into account the principles lying back of the sayings and commands of Jesus. Love is the remedy for every inharmony in the world. Recognition of the Divine Brotherhood and co-operation in Love is the secret of the New Order that is coming.

The question is, How can the remedy be applied at present? The answer is, By individual awakening to Truth and individual overcoming of selfishness. Through spiritual awakening and overcoming man comes into the understanding of the law of giving and receiving. This is the law under which spiritual co-operation works. As fast as men rise out of the personal consciousness into the universal, or Christ consciousness, they come into unity of mind and spirit. They see their interests as one and know that nothing can be good for one which is not good for all. Applying this they begin to co-operate and share instead of competing and hoarding. This loosens up and frees the whole mentality that has been tightened and bound in selfishness, and removes all obstruc-

tions, so that the everywhere-present Substance of Spirit can have open channels through which to dispense its bounty in righteousness and justice.

One who is not satisfied with his supply should cease all condemnation of the government and of the rich, and give his whole thought-force to the application of the Divine Law upon which prosperity is based. He will set into action in his affairs a new current of power when he recognizes the principles that are necessary in demonstrating true prosperity, and begins to observe the law of giving and receiving.

It may seem that he can keep the law only in a small way at first, but if he is faithful, the inflow and the outflow will increase. Gradually he will find opening up to him a fuller and clearer understanding of spiritual co-operation and realize that he is being knit into a Brotherhood that shall finally include all of God's children.

What is enthusiasm, and what is its place in spiritual life and work?

Enthusiasm is a powerful expression of a living interest; it is active and vital. In its true estate it is spiritual and is one of the mighty factors in man's spiritual awakening and growth.

Enthusiasm is not always given its true expression. Sometimes the energy of the mind is wasted in a state that is called enthusiasm, but which is only a bubbling over of feeling that is not centered in Spirit. Spiritual enthusiasm stimulates one's mind to activity and is a support and sustaining strength in every part of his being through all the steps of his growth.

A man who possesses spiritual enthusiasm imparts it to others and all the work that he does is rich and vital with the essence of his enthusiasm. He is never a leaner, but always a lifter. If there is anything to be done he springs to the occasion and enters heartily into the work at hand. Such a quality cannot be spared in the process of bringing forth the new man in Christ Jesus. Neither can the new age which is at hand be established without it.

BIBLE STUDY

Jacob and Esau

The development of man goes steadily forward. New phases of character are constantly being added and old ones toned down or eliminated. Isaac, the inner joyous life current, gradually builds up a body of great vitality, and also active mentality. These are represented as Jacob and Esau. They are twins, but Esau was slightly the older. Physical vigor comes first in this phase of development, but the mind that accompanies it is a close second.

Rebekah, the mother-principle in which these two states of mind were gestated and are still growing, desires the mental to take precedence of the animal, so she suggests through her inner imagery to the dominant consciousness, Isaac, that his blessing shall fall upon Jacob. This seems a trick upon the blind old father, but it is an Oriental illustration of how we are moved by subjective states of consciousness, and, in our half blind understanding, accept them. The fact is, that the soul is constantly suggesting to us in dreams, visions and mental flashes. These suggestions are not always to be followed. They may be for our highest good and they may not. Spiritual Understanding must determine this.

Eating always represents mental affirmation. Isaac's desire for venison suggests an affirmation for swiftness, freedom—that unfettered range of expression that opens the way for character expansion. A blessing in an outpouring of the best that is in us upon some cherished ideal. When Isaac blessed Jacob, he gave to the mentality the dominant force of his character, and it was thereafter leader of all the faculties.

The threat of Esau against the life of Jacob represents that inward rebellion which we often feel when we change our modes of thought. To avoid a conflict the soul suggests that Jacob flee to her brother Laban at Haran. Laban means *white, shining, gentle*; and Haran, *mountainous country*. This clearly indicates that the attention shall be

located in exalted states of mind, and united with spiritual intelligence and non-resistance.

When we understand that Jacob and Esau, and all the people and places mentioned in these allegories, represent ideas in the mind of a single individual, they are more easily reconciled with justice and righteousness. Jacob, the ambition for higher things, supplants Esau, the contented creature of sense, and appropriates his birthright and receives his blessing. These are legitimate steps in the upward way of the aspiring soul. The strong man of sense must be bound and his goods taken away from him, taught Jesus. If you do not overcome the animal in you it will finally be your master. It is easy for a great soul to fall under the illusions of sense and go down instead of up. The law ordained for man is "that ye go forward."

Taking a wife represents a unification of the *I Am* with the affections. Jacob was admonished to go to Padan-aram (table-land) to the house of Bethuel (unity with God) and take a wife from the daughters of Laban (white, pure, shining). This points the way to a unification with the Love Principle in its higher aspects. Exalted ideas, Divine aspirations and pure motives are here designated as necessary to that union with the soul which the *I Am* is about to make.

The various changes that are perceived as a possibility are realized through experience. When we are going through the experience leading up to a new and higher state of consciousness, we often do not understand it. Jacob lighted upon a certain place in his journey, where it was night and the sun was set and the place was stony, and he fell asleep. These symbols are plain to the one who has without the light of spiritual understanding passed through some material experience.

But the Lord finds a way to encourage the faithful one, and right in the midst of materiality and darkness of understanding the "visions of the night" reveal the ladder leading from earth to heaven, and the angels of God (spiritual thoughts) ascending and descending upon it. The poet says, "We rise on stepping-stones of our dead selves to higher

things." Jacob recognized this truth and appreciated that the hard experience through which he was passing was good. So he took the stone he had used for a pillow and made a *pillar* of it. Instead of whining over his adversity he blessed it and made it a sustaining point in his mentality.

"Surely the Lord is in this place; and I knew it not." Jacob was awestruck by this tremendous thought of Omnipresence. What seems commonplace may be the house of God; and the gate to heaven, thinking some true thought or doing some loving act. The vow of Jacob to be more faithful to God, and to give him one-tenth of all that was given to him, is a recognition of God as the source of all that man requires, and also that there shall be a constant reminder of this fact; hence the agreement to give back the tithe. Those who practice this testify that it leads to an understanding of the relation which God bears to temporal affairs, that can be had in no other way. When one feels that he has God for partner in all his finances he is never afraid of failure or lack. "Then shall the Lord be my God."

All through the Bible life is compared to a battle; yet not war—"the battle is the Lord's." The Lord does not fight ignorance and evil, but the foundation of all existence being Good, the Law is constantly reducing all error to its exact standard. Man goes forward in consciousness—the soul and the body constantly becoming more refined under the Law of the Spirit, and there seems to be a struggle with adverse conditions, evil, materiality and ignorance.

In this ongoing the higher principles forge ahead and establish states of consciousness and gather possessions that are afterwards distributed to the lower. Jacob represents the soul rich in possessions on an advanced plane of consciousness. But a time comes when an evening-up process begins—the body (Esau) must be given some of the riches of the soul. But the soul does not like to enter the struggle necessary to overcoming material habits. The "ford Jab-bok" means *struggle*, and the inference is that it was hard for Jacob to put away all the things he loved and enter alone

the invisible and wrestle alone with the forces of the subjective consciousness in darkness.

The life in the subjective consciousness has several planes of action. In the deep recesses of the nerves it sends its energy to and fro, coming to the surface here and there in flesh and blood sensation. There is a strong man down there whom the average personality knows little about. He lives so far below the plane of common consciousness that the great majority go from the cradle to the grave without becoming acquainted with him. This man is Pure Nature—the foundation of the body. Without him we could not make a form, and it is his tenacity that keeps our organisms intact. He belongs to Nature, and when the individual attempts to control him and lift him up, there is resistance.

The mind controls the body through the nerves, and a great nerve leader, the *sciatic*, runs down the leg through the hollow of the thigh. The *will* acts directly through this nerve and when the individual (Jacob) exercises his *I Am* power upon the natural man in an attempt to make a unity between the Spirit above and the Divine Natural within, there is a letting go of human will—Jacob's thigh is out of joint. A great light of understanding breaks in the struggling soul when it discovers that there is a Divine Natural Body, and it clings to that inner life and strength until it brings it to the surface in perpetual physical vigor. This is the blessing and the new name, Israel, one who has power with God and man, spiritual and material.

QUESTIONS ON THE BIBLE LESSON

[These questions are for the help of the student in the preparation of his lesson. Answers are not to be sent to us.]

What do Jacob and Esau represent?

What is the meaning of Rebekah's seeming deception?

What is the spiritual significance of Jacob's flight from his brother?

What does "taking a wife" represent?

What is the meaning of Jacob's vision?

What is the meaning of Jacob's wrestling?

SUNDAY LESSONS

SUNDAY, DECEMBER 27

SENSUAL RESISTANCE

Scripture Text—Acts 19:23-30

23. And about that time there arose no small stir concerning the Way.

24. For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no little business unto the craftsmen;

25. Whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth.

26. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands:

27. And not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worshippeth.

28. And when they heard this they were filled with wrath, and cried out, saying, Great is Diana of the Ephesians.

29. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.

30. And when Paul was minded to enter in unto the people, the disciples suffered him not.

SILENT PRAYER: *The Purity and Power of the Spirit enfolds me.*

Diana was the Greek goddess of sexual love, answering to the Philistian Astarte and the Roman Venus. She was represented as a voluptuous female with a series of breasts. She was worshiped with the vilest debaucheries, incorporating the lusts of the flesh in the very ritual of worship.

When the truth of Spirit is proclaimed there is resistance in many phases of sense consciousness, especially the sexual. A great commotion is set up and acquisitiveness is aroused—"Demetrius, the silversmith, who made silver shrines of Diana, brought no little business unto the crafts-

men." Mammon tries to keep a tight grip on the world, and when men attempt to do anything that lessens his hold there is an outcry. Diana, sex-traffic, is protected in every city by the dive keeper's payment of a monthly stipend to some official. Selfishness and sensuality are close friends.

The doctrine of the Absolute, that God is Spirit, and "that there are no gods, that are made with hands," shakes the foundation of the money power, and the traffic in virtue as well. If all is Spirit, then it follows that all true expression must be spiritual. This stops the worship of the body-shrine and turns the attention to spiritual consciousness for satisfaction, instead of mere sense sensation.

Those who have determined to turn the currents of life from sex expression to spiritual consciousness can testify to the turmoil in mind and body—"the whole city was filled with confusion"—and they know the meaning of that cry, "Great is Diana of the Ephesians." But sense consciousness does not engulf them if they are non-resistant. "Paul was minded to enter in unto the people, but the disciples suffered him not." There is a law of adjustment back of every movement in man and nature, and that law adjudicates all discords by referring them to the Great Universal Principle of Righteousness, upon which everything rests.

SUNDAY, JANUARY 3

HUMILITY AND OBSTINACY

Scripture Text—Acts 20:17-35

17. And from Miletus he sent to Ephesus, and called to him the elders of the church.

18. And when they were come to him, he said unto them, Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time,

19. Serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews;

20. How I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house,

21. Testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ.

22. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23. Save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me.

24. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.

25. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more.

26. Wherefore I testify unto you this day, that I am pure from the blood of all men.

27. For I shrank not from declaring unto you the whole counsel of God.

28. Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood.

29. I know that after my departing grievous wolves shall enter in among you, not sparing the flock;

30. And from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.

31. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears.

32. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified.

33. I coveted no man's silver, or gold, or apparel.

34. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.

35. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

SILENT PRAYER: *I can do all things in Him that strengtheneth me.*

A study of the life of Paul reveals a type of mind which we classify in this day as the spiritually illuminated. He was more than a psychic, he had spiritual understanding.

One may be opened to see thought-forms, and apparently know a great deal more about the occult than the ordinary individual, yet at the same time lack spiritual understanding. The difference between a commercial clairvoyant and a Spiritual Seer is found in the *understanding* quality of the mind. One sees thought-images but does not know their real significance, while the other not only sees but knows as well. To be a psychic and not have real spiritual

understanding is dangerous. Those who do not have psychic vision give deference to those who do, and take for granted that they are possessed of superior knowledge, when in fact they may be very ignorant. This assumption of wisdom leads to a certain mortal egotism on the part of the psychic and the study of real Truth is neglected. There is no profit in visions and dreams unless the understanding is also there as the interpreter. In Egypt the baker, the butler and the king dreamed dreams but it took a Joseph to interpret them.

Paul had open vision after his conversion on the way to Damascus. On that occasion his inner sight and hearing were quickened, but his spiritual understanding was not opened until after three years' study in Arabia. He is silent about that experience, but had he written of it he would doubtless have told of meditations and illuminations similar to those which all people have who get into the higher realms of mind.

Students of Truth find that meekness is very necessary in order to open the mentality to the realm of pure ideas. Paul developed this humility, and it was a remarkable achievement for one who formerly had such large self-sufficiency.

Because Paul was a very great apostle, and wise in spiritual things far beyond us in many ways, it does not follow that he was perfect, or that we should accept as gospel truth all that he wrote. He had his weak spots. In this lesson he proclaims that he is going to Jerusalem "bound in the spirit." This is not a wise affirmation for one who is preaching freedom from bonds; neither is the one that he is going to Jerusalem, in spite of the warnings of the Holy Ghost that "bonds and afflictions" await him there. It seems that he was told by the Spirit not to go to Jerusalem, but his obstinacy and persistence, which he had so long held in abeyance, broke forth on this occasion and he is just going to have his own way in spite of divine warnings.

So we find in our spiritual ongoing that old states of mind which we thought were wholly overcome, crop out again and have to be demonstrated over. Spiritual obedience

will save us from hard experiences. Had Paul been obedient he would have avoided the years of imprisonment in Jerusalem and Rome. The Lord does not put trials upon us nor are we bound in doing his work. "Where Christ is there is liberty."

SUNDAY, JANUARY 10

FEARLESSNESS

Scripture Text—Acts 21:3-12

3. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre; for there the ship was to unlade her burden.

4. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem.

5. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way till we were out of the city: and kneeling down on the beach, we prayed, and bade each other farewell;

6. And we went on board the ship, but they returned home again.

7. And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day.

8. And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him.

9. Now this man had four virgin daughters, who prophesied.

10. And as we tarried there some days, there came down from Judæa a certain prophet, named Agabus.

11. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12. And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

SILENT PRAYER: *I am not afraid of opposition.*

There is always a central truth in every lesson, which is the gist of the whole text, and when we have it, and appropriate the teaching, we have the key. The central truth of today's lesson is the going to Jerusalem at all hazards. Jerusalem is the center of the spiritual consciousness—the very acme of high perception. It requires more than ordinary

courage for the apostle of Jesus Christ—the *I Am*—to go up to Jerusalem. We sometimes call it making "high statements." We know that we shall have to prove our words and that old states of consciousness both within and without will rise up in arms against us.

But the apostle who is desirous of fulfilling the highest possibility of his being does not quail at these opposing forces. He knows that courage and boldness in a good cause bring their reward. The Word of Truth spoken from the highest mount of spiritual perception never fails to command attention, and in due time brings forth good fruit, although the speaker may meet with ridicule and condemnation from those who do not see the deep conviction of right and powerful motive from within.

Paul represents the Word of Truth going into all parts of the consciousness proclaiming the *I Am* doctrine of Jesus the Christ. The spiritual center (Jerusalem) is under the dominance of the Jews who cling to the Mosaic law and make a great religious outcry against the new kingdom which the *I Am* of Christ proposes to set up. We are not to let the old religious convictions and teachings deter us from proclaiming in their ears that which we know to be true. Jesus Christ is King of the Jews (our religious ideas), and this Paul, with his True Words, must go without fear of results into the most holy parts and there plant the seeds of the new church, or new state of consciousness.

It may seem for the time being that our words have borne no fruit, but that on the other hand we have been put in prison by these narrow-minded Jews. But if we are faithful to the God who is Spirit, we shall be swiftly delivered from them.

If we turn to material law in our extremity, the fruit of our words will be slow in coming to ripeness. This seems to be the lesson we are to learn in the appeal of Paul to Cæsar. In his extremity he claimed his Roman citizenship and asked the protection of man-made law. It was granted and he was put in chains and sent to Rome. Had he adhered to spiritual ways and sung songs of praise and given thanks to

God for his speedy deliverance, he would doubtless have received the same divine help that he and Silas did on a former notable occasion.

Yet the True Word finally bore its fruit and the trip to Jerusalem and imprisonment in Rome brought forth abundantly in after years. So every word of Truth we speak will surely make itself manifest, and that manifestation will be swift or slow, according to our loyalty to spiritual ways under every trial.

SUNDAY, JANUARY 17

RELIGIOUS ZEAL

Scripture Text—Acts 21:27-39

27. And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him,

28. Crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place.

29. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

30. And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple; and straightway the doors were shut.

31. And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion.

32. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.

33. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.

34. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle.

35. And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd;

36. For the multitude of the people followed after, crying out, Away with him.

37. And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek?

38. Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?

39. But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.

SILENT PRAYER: *Let the work of thy Spirit in me be peace.*

According to the history recorded in Acts, Paul and his companions had gone to Jerusalem bearing the gifts from the Gentile churches to the mother church. Although Paul had become a Christian, he maintained that he was a Jew and was entitled to certain privileges which he argued were allowed to Gentiles by the Jewish law. He taught that the forms of the law, such as circumcision, could not save one, not even a Jew, but only faith in the Lord Jesus. To the Jews this doctrine seemed to do away with the very foundation of the Jewish church, and its end would be the loss of their prestige as the "elect" of God. As result of his open advocacy of these doctrines Paul was odious to the orthodox Jews, and they were watching an opportunity to openly accuse him of heresy or some infringement of the Jewish ritual.

Anyone could enter the outer court of the Gentiles in the great Temple, but the enclosures separated from this by the "middle wall of partition," were sacred to Jews alone and no Gentile could enter, under pain of death. Some Jews from the region of Ephesus, who evidently knew Paul, saw him in the inner court and claimed that he had brought a Gentile with him. They set up the cry described in verse 28 and dragged Paul down into the Court of the Gentiles, where they tried to kill him, and where he was rescued by the Roman soldiers. The chief captain took him to be a certain Egyptian who had a short time before this gathered a large body of discontented Jews on Mount Olivet, proclaiming himself the Messiah, and that the walls of Jerusalem would fall at his word. Josephus mentions him and that he was driven into the wilderness by Felix.

The Roman soldiers were preparing to torture Paul with a view of making him confess. While they were binding

him, he quietly asked the officer if it was lawful for them to scourge a Roman citizen uncondemned. The preparations were immediately stopped, the commander was called, and learning that Paul was a free born Roman citizen, he stayed the proceedings pending further inquiries. The claim of Roman citizenship was instantly allowed. There was no fear of imposture in such a case; the assertion, if false, was punishable with death.

All this represents the tenacity of religious ideas and how hard it is to get free from the church to which one has become a convert. Paul believed that he could show the Jews by argument that he was right in his broader interpretation of the law. Here is where he was not wise. Religious partisans do not argue, they dogmatize. What they have been taught is their authority and they are not open to reason or logic. Hence, to argue with one bound mentally in some religious sect, creates antagonism and anger, and history proves that the heretic was never allowed to argue his case—his destruction was instantly demanded.

The blind zeal that imagines it must defend the Truth, has killed in the most barbarous ways unnumbered thousands of innocent people, and the destruction still goes on even among those who claim the freedom of modern enlightenment and civilization. When religious zealots scare their students and patients by telling them that all other cults who practice spiritual healing are wrong, we are forced to conclude that the "generation of Jews" which Jesus mentioned, has not passed away. Although Paul might be here in our midst preaching the universality of the Law, he would again be cast out of the temple and the cry "kill him" be set up by religious bigots, and the attempt to destroy him would be as violent in mental dynamics as it was in physical on that day in Jerusalem.

SUNDAY, JANUARY 24

BE OF GOOD CHEER

Scripture Text—Acts 23:11-22

11. And the night following the Lord stood by him, and said,

Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

12. And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13. And they were more than forty that made this conspiracy.

14. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul.

15. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, before he comes near, are ready to slay him.

16. But Paul's sister's son heard of their lying in wait, and he came and entered into the castle and told Paul.

17. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain; for he hath something to tell him.

18. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee.

19. And the chief captain took him by the hand, and going aside asked him privately, What is it that thou hast to tell me?

20. And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him.

21. Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee.

22. So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me.

SILENT PRAYER: *I will say of Jehovah: He is my refuge and my fortress; My God, in whom I trust.*

Christians are sustained in their dark hours by the Lord. In Paul's time of great trial and danger "the Lord stood by him and said, Be of good cheer." Paul was seemingly surrounded by enemies who were banded together for the purpose of killing him, but there was a higher power working for his safety. He may have made mistakes, and he may have been obstinate in his insistence upon going to Jerusalem in the face of the warning of the Holy Spirit, but this did not prevent the Lord from protecting him.

It is a blessed assurance, this knowledge that whatever our mistakes the Lord is helping us, when we are sincere in our efforts to do the work of the Spirit. There are periods of mental darkness when sight is clouded and the thoughts mixed and uncertain. This is the coming to the surface of some subconscious condition, and while it is going through spiritual purification the understanding is opaque. It was in such a state that Paul's desire to go to Jerusalem took possession of him. That determined persistence in carrying out his plans was an excellent quality, but in this case it got the wrong cue. When we have some strong point in character we have to watch it in order to keep it from pushing us forward in ways that are not the will of the Spirit.

A Christian should never have hard experiences. If the Lord is your guide and counselor, and he is all wise, why should anything come into your life that you call hard? Only through your ignorance or disobedience can such a thing be possible. "He shall give his angels charge concerning thee, lest thou dash thy foot against a stone." When the angels or messengers of the Lord are received and trusted the faithful disciple has all material obstructions removed. There are no hard experiences in your path if you are spiritually wise and obedient. Every hard thing that comes to us is the result of not understanding the law of Divine Mind.

These so-called earthly lives are of that character because we do not open our eyes to the spiritual realities all around us. "In him we live, move and have our being." God is right here and his kingdom is in our midst.

It is a good thing to believe, it is a good thing to admire. By continually looking upwards, our minds will themselves grow upwards; and as a man, by indulging in habits of scorn and contempt for others, is sure to descend to the level of what he despises, so the opposite habits of admiration and enthusiastic reverence for excellence impart to ourselves a portion of the qualities we admire.—*Matthew Arnold.*

CHRISTMAS

S. M. RUNDLE

Till, O Day of Days, thou breathest
Thine immortal ether high,
We will get us to the mountains
Where the myrrh blows sweet and nigh.

For a child is born unto us;
Unto us a Son is given;
Ever bearing on his shoulder
All the powers of earth and heaven.

Wonderful in name and story,
Counselor in every road;
Mighty God to conquer Selfhood,
Everlasting Father, Lord.

Prince of Peace to reign forever
On the throne of truth and right;
Justice, judgment to establish,
Peace and Mercy, Love and Light.

Beware when the great God lets loose a thinker on this planet. Then all things are at risk. It is as when a conflagration has broken out in a great city, and no man knows what is safe, or where it will end. There is not a piece of science, but its flank may be turned tomorrow; there is not any literary reputation, not the so-called eternal names of fame, that may not be revised and condemned. The very hopes of man, the thoughts of his heart, the religion of nations, the manners and morals of mankind, are all at the mercy of a new generalization. Generalization is always a new influx of the divinity into the mind. Hence the thrill that attends it.—*Emerson*.

Prove and know within your hearts that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them.—*Ruskin*.



913 Tracy Ave. Unity Bldg. Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY

(Silent Unity Department)

913-917 Tracy Avenue, Kansas City, Missouri

CLASS THOUGHT

December 20, 1914 to January 20, 1915

Held daily at 9 p. m.

I am made whole through the understanding that the same Mind that was in Christ Jesus is in me.

PROSPERITY THOUGHT

December 20, 1914 to January 20, 1915

Held daily at 12 m.

I (Wisdom) lead in the way of righteousness, that I may cause those that love me to inherit substance; and I will fill their treasures.

THE HOPE OF GLORY

EDNA L. CARTER

"The kingdom of God is within you."—Luke 17:21.

"Christ in you the hope of glory."—Col. 1:27.



THIS season of the year when the world is looking back two thousand years to the birth of the Saviour, it is well for those who have spiritual understanding to consider with renewed interest the indwelling Christ.

Christ is the spiritual man, the divine image and likeness. He is the potential perfection of every man, but must be born into consciousness before he can be expressed and made manifest. He is begotten by the Word of Truth and becomes in man a quickening Spirit, changing soul and body from material consciousness to spiritual consciousness. In the process of the new birth Christ is formed in the individual, making his body entirely new.

Jesus was the first to demonstrate the Christ. He took on himself the likeness of sinful flesh, and by the power of the Christ Mind put off the mind of the flesh and transformed his flesh into spiritual Substance. His blood became a living stream of Divine Life. This body and blood he gave for the redemption of the world. He could truly say, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is the bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. I am that bread of life. If any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."

In his prayer recorded in the seventeenth chapter of

John, he prayed, "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: I in them, and thou in me, that they may be made perfect in one." He makes it very plain that there must be a complete identification of the individual with the Father, through him. This identification is made by letting "the Mind which was in Christ Jesus be also in you" and eating or appropriating the substance and life of his redeemed flesh and blood. His risen, glorified body was broken for the race, and every one who believes receives into his mind and flesh living cells of the glorified substance of the Lord's body. These are as leaven and they impart their incorruptible life, substance, purity and intelligence to every cell in man's organism. How this is done is better understood by reading the first chapter of John which explains that "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." The real of everything is the Word, or idea lying back of it; the manifestation is nothing of itself. Sinful mortal flesh is made of sinful mortal words and is perishable. When Jesus redeemed his flesh it was immortal, incorruptible, because he overcame every word and thought of sin, and built a body of living words, even the Word of God. This being true, we can see how it is possible for man to eat the flesh of the Son of man and drink his blood. We eat his flesh and drink his blood whenever we eat and appropriate and assimilate in faith the Words of Truth which were the substance of his flesh after it was redeemed.

This eating of the very flesh and drinking of the red blood of Jesus has always been a stumblingblock to unbelievers because of the limitations of materiality. However, when the spiritual character of flesh and blood is understood the mystery is cleared up.

The whole world has been seeking for some kind of serum, which, when put into the blood of man, will cure his diseases. Men feel the need of such a remedy for the results of sin, but they fail to see that the remedy must reach the

cause and cleanse the sin. They pour into the veins of those who will allow it, all kinds of poisons and filth with the vain hope of producing cleansing and healing. The only serum that will save this race from all disease is the pure, cleansing lifeblood of the Lord Jesus Christ. The resurrecting, regenerating life of the living, risen Christ is the power that will renew the minds and recreate the bodies of men, thus making the new race which is to inherit all things.

"Christ in you the hope of glory." The beautiful imagery of the book of Revelation has been read literally, and out of it a material heaven has been built in the far-away skies. Death has been made the entrance to this world of glory. How entirely out of harmony this is with the salvation which Jesus taught, may be readily understood by studying the indwelling Christ. The glory which is promised is to be within man and manifest from him out into all his world. Paul understood this and he made it very plain in the eighth chapter of his letter to the Romans where he says, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. The Spirit itself beareth witness with our spirit that we are the children of God; And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be *glorified* together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Christ is more than the *hope* of glory; he is the glory itself, and when we make ourselves one with him in faith, and stand with him through all overcoming experiences, his own glory shall become manifested in us. That glory will be eternal youth, perfect health, endless life and all the harmonies arising from the relation of man to man in Divine Love. In all will be the bright-shining of the Presence of him in whom is all the fullness of the Godhead bodily, and from whom all glory comes. "All that see them shall acknowl-

edge them, that they are the seed which the Lord hath blessed."

While the work of redemption is going on the glory is not manifested. "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." No doubt this was true of Jesus before his body was spiritualized and glorified. It is true of all who have not yet come into the full realization of the glorified body; but we do not judge by the appearance. All who feel in their souls and bodies the glory of the indwelling Christ, know that if they are faithful while his transforming work is going on in them, they will finally share with him in his manifested glory. The vision of what we are in Christ is an ever present inspiration and strength. "Where no vision is the people perish." Everyone who would have his body "fashioned like unto His glorious body" and attain eternal life must have constantly with him the vision of complete redemption. This vision is not a shadowy, intangible dream, but the living substance of faith. Those who do not have the vision think it foolish to give up all the things that the sense man prizes, for that which to them seems unreal, but all who have faith in the glory which it to be revealed in them count as nothing the things of the flesh and the world, which at the best are only temporal. They who see the vision have a joy that the world knows not of, and they know the satisfaction which the world is ever seeking, but never finds.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

"The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language,
Where their voice is not heard."

EXTRACTS FROM LETTERS
*Written to Students and Patients by the Society of
 Silent Unity*

You will be glad to know that the Spirit has opened the way for the fulfillment of the desire of my heart and I have been able to secure a beautiful house here for the purpose of carrying on the work of the Spirit. You will understand what I mean when I say that this is not a business scheme but a work of love; therefore, it is not based upon business principles—"for value received"—but on the love principle, "Give to the world the best you have." In fact, I believe that sense of fear which prevents people from giving freely needs healing as much as the body—indeed, it is undoubtedly the occasion for much of the bodily suffering, and it seems to me that the best way to teach people the principle of giving is to *show* them, as you have shown them, that the Spirit of Love does work in the hearts of men to will and to do. Teachers of Truth here, on all sides, tell me that this is impossible, that I am "on the wrong track;" that no such work can be carried on except on the business principle of fixed charges, and only then by making those charges sufficiently high. They admit that a large organization like Unity has successfully proved the working of the principle, but at the same time claim it to be impossible with the individual. I have proved the working of the principle to my own satisfaction, and I (like you) know that there is no lack in the principle—that it only remains for people to "work it;" and notwithstanding their present view, I believe that when those same teachers see that such a work is actually established they will recognize the benefit of having a place where they can recommend some of their "patients" to go temporarily until they are better able to intelligently meet the circumstances and conditions which heretofore have seemed greater than they could bear. How can teachers expect their "patients" to use a principle which the teachers themselves fear to use? Therefore, I am not at all surprised that they tell me "it won't work"—I know why.—*B. G. H.*

We are glad to hear from you and to know of your success in the carrying out of your desire in regard to your spiritual work.

We enter heartily with you in your plan of establishing it on a free-will-offering basis. *We know it will work*, for it has worked for us and we started like you, on a small scale (humanly speaking; in truth no such work could pos-

sibly be small,) and demonstrated as we went along. God has surely prospered us and made all that we put our hands to to "grow," using the expression of one of our younger members who gave this blessing to our Building Fund, "God make it grow."

When this Center was started it was also prophesied by those who did not understand the Divine Law of Giving and Receiving, that it would not work, but it has, for which we praise God and give thanks.

If you "give to the world the best you have" and place your living faith in the Divine Law—God, the One Omnipotent, Omnipresent, Almighty Resource, for compensation, your every need will be abundantly supplied and you will be blessed in all that you do.

* * * *

In answer to a reader of UNITY who is disturbed because one of the contributors, in an article that appeared in February, said, "I am what God is."

The writer of the article referred to says that God is Light, Life, Good, Love, Health, Strength, Spirit, etc., then using the text in Acts 17:28, "In him we live, move, and have our being—for we are his offspring," he proves that since we live and have our being in God who is Life, Love, Health, Strength, etc., these qualities must be inherent in us, and all his attributes ours. Claiming divine qualities makes splendid affirmations to help one enter into the consciousness of his true birthright as a child of God, and enable him to demonstrate the command of Jesus, "Be ye perfect, even as your Father in heaven is perfect."

The real blasphemy is not in making high statements that tend to lift us up into higher spiritual states of consciousness, but it is in calling ourselves (who are the offspring of God, and live, move, and have our being in him) "worms of the dust," "weak," "sick," and so on, accusing God of afflicting us, etc. This is bringing our God of Love and Life down to a very low level indeed.

A metaphysician, in using the term you mention, would mean something very different from the average individual,

for he knows that God is not with form as a man, but is Spirit, is Wisdom, Substance, Intelligence, Life and Love, and many other qualities (all good) belonging to the Infinite. So in making the statement, "I am God," he would be saying, "I am Wisdom, I am Love, Intelligence, etc., thus uniting himself in consciousness with what he really is in the truth of his being (as the offspring of God), thereby bringing them into manifestation in the outer. It is a law that we become like that which we think about, that which we identify or make ourselves one with, therefore it is very necessary that we set our standards high.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God."—I Cor. 2:9 and 10. See also John 10:33 to 36, and Rom. 8:14 to 19.

Our aim in all our work and teaching is to exalt (not personality) but God, and glorify him. One of the best ways to do this is to make use of his salvation—make it practical. For this reason we are striving to lay hold of his redemption and let him live his life in and through us. We are his creation and we glorify him most when we manifest him most, and the whole duty of man is to express God. So do not forget that you are his Son and that a child must be like its parent, so your inheritance is from God. All that the Father is and has is yours.

* * * *

Considering your question, What should Truth students do with Nature? We would say that our doctrine regards Nature as an effect of Mind. The natural man is Adam—the Divine Man is Jehovah.

The natural man has had his day. He is represented in the New Testament as John the Baptist, but Jesus said that the least in the kingdom of heaven (spiritual consciousness) is greater than John the Baptist. Paul also said, "There is a natural body and there is a spiritual body. First that which is natural; then that which is spiritual."

The natural world has its place in the Divine Plan and if it is in Divine Order, that is, freed from the blight of carnal mind, it is a good foundation as substance through which the spiritual man constructs his permanent habitation.

You can see this is a very large proposition and its full understanding requires thorough study of fundamental propositions. It is enough for the average individual to know that the New Heaven and the New Earth are to be spiritual in their character. All of our literature treats of the passing of the old world and the coming in of the new.

* * * *

The Bible sets forth the idea that all suffering is caused by sin. The fruits of the Spirit are love, joy, peace, and all those blessings that make for happiness and satisfaction.

Jesus took on himself "the likeness of sinful flesh" that he might overcome all the sins of the flesh and put within the reach of man that overcoming power. The crucifixion is the overcoming or wiping out of the sinful flesh consciousness. This crucifixion causes pain and suffering. Jesus suffered and died for us that we might be saved from sin, and from the suffering and dying that results from sin. Therefore, if we persist in claiming that we must still suffer and die, we make his work for us of none effect.

The thought has been built up in the religious world that suffering is a means of growth. The only quickening, growing power is Spirit. Suffering does sometimes accompany the growth, but it is not the cause or means of development. It is merely incidental and will grow less and less as the individual denies the self and identifies his "I" with the risen Christ.

Perhaps this subject seems confusing to you, because you do not distinguish between the personal man and the spiritual man. No promises were made to the personal man. He must be put out of the temple and the consciousness cleansed of all thoughts that relate to him. In his place the Christ man should be built up in consciousness by identification with him, and prayer and meditation. One who has

made this identification has the right to claim all the blessings that are promised to man—peace, health, prosperity and everything that makes for his welfare and comfort. The promise to those who seek first the kingdom is, "All these things shall be added unto you."

* * * *

I do most earnestly want to know if you believe "The blood of Jesus Christ our Lord cleanseth us from all sin," and if you believe he is Divine.—* * *

We believe that the blood of Jesus Christ does cleanse us from all sin. However, that this does not mean the literal blood shed by Jesus on the cross of Calvary is evident from the reading of the text, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—I John 1:7. The majority of orthodox people do not believe this, but call it blasphemy for one to claim through Christ, a state of sinlessness.

It is not by a dead Jesus that we are saved, but by a resurrected, living Christ—see Romans 5:10, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his *life*." So it is the blood (or life) of the living Jesus Christ in us who is daily cleansing us from all sin.

We believe that Jesus Christ is (not only did some time in the past) now come in the flesh—in our flesh (see I John 4:2), and Christ in us is our hope of glory.

Our work and teaching is based upon the doctrine of Jesus Christ, and we know and acknowledge that there is none other name whereby we can be saved (Acts 4:12), and at the name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. 2:10.)

After the above it is hardly necessary for us to answer your second question, for you can readily see that we believe in the divinity of Jesus Christ. We also believe in our own Sonship or divinity through Christ. See Gal. 4:6 and 7; also Rom. 8:1 to 23.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

"And as ye go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

The glad tidings of the power of Jesus Christ to save to the uttermost is being proclaimed daily by the Society of Silent Unity to all parts of the world, through the power of the spoken Word and by letters written to our many correspondents. That the signs follow is evidenced by the letters received bearing witness to the freeing, healing, saving power of the Truth. The following are short extracts from a few of the letters received. We receive each month many more than we have space to print:

HEALTH

Kirkville, Mo.—About two years ago after trying several doctors and spending all the means we had, I wrote you for help for my wife, who was afflicted with all the inharmonious symptoms of female weakness and epilepsy, also a general breakdown. She had suffered for about eight years. Could you imagine our thankfulness when she was healed before we received a reply from you! Now, after so long a time, she is still well and hearty, praising God continually. We both receive great benefit from reading *UNITY, Weekly Unity and Wisdom*. May God bless your every effort to uplift humanity.—*B. R.*

St. Louis, Mo.—After having appendicitis and being advised that an operation was necessary, in two weeks after your treatments were begun I was entirely well. Praise God.—*R. F.*

Plover, Wis.—I wrote you in the early part of the summer, asking treatments for my father-in-law who was suffering from dropsy and was at that time very low. His improvement in health is almost un-

believable, for he is feeling fine. We are daily thanking God for his wonderful cure, as well as for the cure of my mother-in-law.—*Mrs. C. E. L.*

Toronto, Ontario—I wrote you sometime in October, asking treatments for my eyes. My sight is now perfect. "Ye shall know the Truth, and the Truth shall make you free." I realized this and had faith that my eyes would be cured. Not only are my eyes healed, but I am better in every way.—*J. S.*

Unionville, Conn.—The young man, whom I asked you to help, has been cured of tuberculosis, and is now a believer in the Truth, as also is his whole family.—*M. R. S.*

Detroit, Mich.—My sister has had no sign of stomach or bowel trouble since you have been treating her. She seems so happy and cheerful, and looks much better. My father has also improved very much from his deafness. He has not smoked for about two weeks, and the desire has left him. He says he is feeling fine in every way. As for myself, I am overcoming more and more every day.—*Mrs. W. H. C.*

St. Paul, Minn.—My little girl, whose case at one time seemed hopeless, is now a normal child. She has overcome so much, and now is perfectly well.—*Mrs. S.*

Los Angeles, Cal.—Last month I asked treatment for cancer. I am happy to say that it has all disappeared.—*M. G.*

E. Rochester, N. Y.—I wish to tell you of the blessing received as soon as I had written to you, asking help for my little grandson. I had often read testimonials to that effect, and could hardly comprehend the truth of it, but I must believe implicitly now, for with a temperature of 104 degrees at three o'clock and a drop of four degrees in a short time, I can no longer doubt God's healing power, and that it is the prayer of faith that brings it about.—*C. L. W.*

Charleston, Ill.—My husband had a very bad case of piles, and when I wrote you for treatments for him, he was suffering much pain and could not rest day or night. He had tried everything he could hear of, but he found no relief. But now through the power of prayer he is well and able to work and suffers no pain.—*Mrs. E. A.*

New York, N. Y.—I am feeling very happy over the help I received through the Truth. My little boy, who has been so desperately ill with typhoid fever, is up and around and improving each day.—*E. K. R.*

North Bend, Ohio—My son wrote for treatments for me last winter, as I was not able to write. Was bed-fast for two years with nervous prostration, and there seemed no help for me, but am happy to say I am now able to be up and about my home. I feel so encouraged and praise God for his goodness to me.—*Mrs. H. Y.*

San Jose, Cal.—I have been helped so much in the short time

that you have been treating me that I am amazed. I can see light most of the time out of the eye that was sightless, and once in a while I can distinguish an object. Thank God.—*Mrs. A. R. W.*

Plainfield, N. J.—I feel much improvement in my health. The constipation gave way without any visible remedy, and pain in the stomach ceased. Truly, I have no words to express the gratitude which I feel to our heavenly Father, for this marvelous healing. All conditions around me have changed and I see in them the ruling hand which is higher than human comprehension. God heals all our diseases when we trust him entirely.—*A. C.*

Oklahoma City, Okla.—My heart is filled with joy and thanksgiving to the Father. My husband is absolutely free from pain and soreness in his stomach and kidneys, and rests well every night. The pain left him almost instantly. Before I wrote his suffering seemed unbearable.—*Mrs. G. G. K.*

Lincoln, Neb.—Before my letter reached you that heavy depressed feeling had disappeared. I also had kidney trouble, but did not tell you about it; it has also gone and my general health has improved greatly.—*C. C.*

Rock Springs, Wyo.—The lady for whom I requested treatments regained her mind in less than a week. God is great and good, and I am learning to trust more and more.—*H. W. D.*

Hope, B. C.—A few months ago I asked treatments for myself for stomach trouble, and I also asked for help for my mother. I have never had a return of the trouble since writing you, and I thank our Father for the blessed health which I enjoy. Mother is much better and was able to take a short trip a few weeks ago.—*G. C.*

Norwich, Conn.—I was taken last June with asthma, and could not lie down night or day for two weeks. Through an act of faith I stepped out on the promise in Exodus 15:26: "I am the Lord that healeth thee," and was healed instantly, and laid down and slept every night after that. The question came up, "What will I do in hay fever season?" After much praying I was able to step out on those same promises, and I dared to stay at home and not go to the seashore as formerly. I had no doctor and took no drugs. Ordinarily it would have meant much suffering. But, praise the Lord, I laid down every night and slept and was up every day about the house. For more than thirty years I had had this awful thing to contend with. It is wonderful to be free.—*Mrs. J. F. S.*

Lexington, Okla.—My daughter's husband of whom I wrote you several weeks ago improved rapidly under the treatment, and did not have the operation the doctor thought he would have to have.—*Mrs. M. E.*

Buffalo, N. Y.—When I wrote for treatments for Mrs. M., she was very near death's door. I kept praying myself and not for one

instant did I lose faith in the healing power of the Great Physician. At the present time Mrs. M. is sitting in our apartment reading UNITY, which is her constant companion and comfort. We both praise God for her return to health.—*Mr. I. R. M.*

Globe, Ariz.—About the first of the month I asked treatments for constipation, and I have been entirely relieved.—*Mrs. C. L. R.*

Lakewood, N. J.—About a month ago I wrote you that I was suffering from poisoning from ivy, and am very grateful that I can say that by the time my letter was written I felt relieved, and by the time the letter reached you, I was cured. Praise God.—*L. F.*

Los Angeles, Cal.—I asked treatments for my baby who was suffering from pneumonia, and inflammation of the bowels. I mailed my letter about 12 m., and by one o'clock my baby was getting along fine, and now he is well and playing around.—*Mrs. L. B.*

Carthage, Mo.—I received a telegram from my son's family physician about September 13th, in which he stated that my son was dangerously ill and was not expected to recover. He was paralyzed and could not move or speak. Within two or three days after my request that you join me in prayer for my son's recovery, I received a communication from his wife stating that he could both move and speak and was sitting up, and that his condition of health was about the same as before the attack of paralysis.—*Mrs. W. P. B.*

Woodville, Pa.—About three weeks ago I asked your prayers to cure me of stomach trouble and epilepsy which I have had for fifteen years. Since receiving your treatments I have been wonderfully improved, and I return thanks daily unto our heavenly Father.—*J. E. M.*

Minneapolis, Minn.—A few weeks ago I requested help for the roaring in my ears, and am so thankful to say that I have had perfect relief. Thank God for his wonderful goodness.—*Mrs. R. E.*

New Haven, Conn.—A month ago I asked treatment for a sprained arm, and my recovery was wonderful. My friends all thought it would be months before I would have the use of my arm. It is now as well as it ever was.—*G. Y.*

Goree, Texas—My cold is gone and I am so thankful for the peace of mind the Truth has brought to me. I do not have that horrible fear that I have tuberculosis any more. I am also seeing my way to pay debts I was formerly distressed over.—*A. B.*

Meadville, Pa.—A month ago I asked your help for my health. From the day your letter came I have scarcely known a pain and am improving every day. It was all so new to me, even prayer, for I had held the thought of Karma so long, that I just feel as if I had gone down into a river and come up on the other sunny side, and all the dark days of sickness and worry are washed away. Thank God! I can't keep still about it, and I tell everyone who comes.—*Mrs. M. R.*

Lafayette, Ind.—I wish to tell you how well I am feeling. I can

do so many things now that I was never able to do before. When I think of how awfully ill I was last year, and of how well I am now, it seems I cannot be thankful enough.—*E. N.*

Ardmore, Okla.—Praise be to God for the blessings received! I was out to see my son yesterday and found him so well that he is now entirely by himself and was removed to the convalescent building. The Word of Truth spoken for him has had its effect.—*A. G. N.*

Yarmouthville, Maine—My little son is much improved, and is once more the lively, red-cheeked boy that I longed to have him. I feel very thankful to God for the help received. Little M. has also improved in a very remarkable way. Her strength and vitality are returning fast and she looks better than she ever has before. The severe shooting pains in her ear disappeared in twenty-four hours after I sent the telegram for special help.—*Mrs. G. E. R.*

Salt Lake City, Utah—My affairs are changing for the better in every way. There has been a wonderful change in my life since coming into the Truth.—*M. S.*

Austin, Colo.—About a month ago I asked treatments for my little girl who had kidney trouble. I am thankful to say that she seems to be practically well. Since receiving your prosperity bank the Lord has blessed us greatly. I have had work, and my husband is also able to work all day again now.—*Mrs. H. C. S.*

Lewis, Kan.—I felt much better before your letter reached me, and am also able to understand things better than I used to.—*Mrs. M. L.*

Lewiston, Maine—My feet and ankles are well. I thank God for curing me.—*Mrs. E. E. H.*

Alamogordo, N. M.—A few days ago I wrote for treatments for my husband and two boys. They got better as soon as I had written the letter, and are entirely well now. Thank God for his help.—*Mrs. A. S.*

Stevenson, Cal.—I am glad to say that I have been over the whooping cough for several days. The soreness in my side has also gone away, for which I am so thankful.—*E. M. N.*

South Bend, Ind.—About three weeks ago I telegraphed you for help, as a horse had stepped on my foot. I quietly came into the house, denying away the pain and sent a message to you for treatments, after which I went quietly about my work. A week from then I put on my shoe and went to town. I cannot tell of all the help that the Truth has been to me in every way.—*Mrs. F. S.*

Garner, Iowa—You may discontinue treatments for the friend for whom I asked your help, as he is greatly benefited. Since my enrollment as a member of Silent Unity I have daily experienced new faith, and have successfully demonstrated over seemingly unsurmountable difficulties.—*F. A. M.*

Johnson City, Tenn.—My family and I have been helped so much through Truth teachings. My husband has not touched a drug for three years. My children are growing strong in faith, through the study of UNITY magazine. It also brings untold help and peace to me. Not long ago I accidentally knocked an old gate down, and it struck the top of my foot. I gave no thought to it after a moment's pain, and took a very long walk. Soon after I went to sleep that night it began to feel uncomfortable. I was dimly conscious that my foot hurt. The pain increased until I was awake and every moment it grew worse. I faithfully persisted in affirming Truth statements. At daylight the pain suddenly subsided enough so that I slept a couple of hours. When I awakened again I decided to rise, and putting on my shoe and lacing it, I told my foot it was well. All day I walked and by afternoon I was ready to walk downtown. I never had another pain.—*G. B. D.*

Camden, Ark.—When I wrote you to treat my mother, she was having a serious time with her eye, and it was thought the eyeball would have to be removed. When I got to her home I found her ever so much better, and she had been improving ever since I had written for help.—*Mrs. G. S. C.*

Tucson, Ariz.—My family and I are all being healed and helped, spiritually, physically and financially.—*Mrs. C. S.*

Galesburg, Ill.—Inclosed please find an offering; also accept my sincere thanks for your letter which was a great comfort, although the great silent thought had already reached me and turned me again to the light.—*B. B.*

Melrose, Mass.—I wrote you last fall for treatment for a dear friend who had been suffering from a nervous trouble for many years. She is now gaining, and has been since you took the case.—*H. M. J.*

Webster Falls, Okla.—I want to thank the Society for the treatments they gave me. When I wrote you I was having those spells with my heart and was in very bad health. I am perfectly well now.—*B. E. H.*

Omaha, Neb.—I feel perfectly well, so please discontinue treatments, and accept my free-will offering. I wish to thank you for all you have done for me. I receive *Weekly Unity* and it has benefited me so much. To the Father belongs the glory and surely his blessings must abundantly fall upon you, his workers.—*A. E. H.*

Bartlesville, Okla.—Am rejoiced to say that my rheumatism is now entirely gone. The blemishes are gradually leaving my face. Prosperity, though not of great proportions financially, I am thankful to acknowledge spiritually and bodily.—*Mrs. K.*

Owensboro, Ky.—I thank and praise God that my mother's bowels have been restored to normal health through your treatments. When I sent you the telegram in January she had locked bowels. The doctor



am made whole through
the understanding that
the same Mind that was in
Christ Jesus is in me.

had told us that she was very ill and he had little hope of her recovery. I sent you a telegram Saturday afternoon, then about five o'clock Sunday afternoon her bowels moved and have been improving ever since. They all gave her up but me, for you know my mother is near eighty-seven years, but thank God all things are possible with him.—*Mrs. I. J. B.*

Cleveland, Ohio—The Truth has done so much for me. Was sick for thirty-two years, now I am well and happy. My husband got work and is doing well.—*Mrs. C. B. L.*

Los Gatos, Cal.—Received your dear letter, stating that you were remembering me at that Center. A belief in a very severe cold, something I had had for several winters, came on this time unusually bad—so bad my daughter took me home with her. I said, "Now is the time to look to God who is my Life." Not feeling confidence in my own demonstration I wrote to you for help, and almost immediately I was well, yes, entirely well—no cough, no weakness, just so well I came home and have been fine ever since. The statement, "Nearer to me than breathing; closer than hands and feet," keeps coming to me all the time. I have been benefited by your association, your prayers, and it has broadened my view.—*A. P. B.*

Watertown, Mass.—I am thankful for the healing that has come to me. My hands and face were getting raw from eczema, but it is entirely healed. You may discontinue treatments. Inclosed find love-offering.—*Mrs. A. A. C.*

Hartford, Ark.—I sent you a telegram for my little boy for typhoid fever. I have not heard from you, but you must have received the message, as he began to improve in three hours after it was sent. By the next evening his fever was gone. The doctor said it couldn't stop under fourteen days. You may discontinue treatments for the little boy as he is well. You will surely get your reward.—*Mrs. T. L.*

Belen, N. M.—Last week we requested your assistance with our little boy who was very sick with double pneumonia. His recovery seemed doubtful. Today, five days later, he is convalescent. Truth wrought the demonstration.—*E. T.*

Pineville, Ky.—My side is entirely well and my breast, too. Better conditions are manifesting in my affairs.—*Mrs. K. C. D.*

Seattle Wash.—I have been healed through your treatment and I am so thankful. The healing was wonderful after being in such a state.—*Mrs. J. H.*

Hudson, N. Y.—I thank you for your letter. Before my letter to you was half way to Kansas City the still, small voice spoke to me out of the stillness, "He is the joy of thy bosom." I began to dwell on this thought, and to understand what it meant, and shortly afterwards the boy slept for four hours without a single attack; so the following night and afterwards. Now he is entirely well. I learn more every

day how to be a follower of Christ and to take my cross, not ~~mourning~~ mourning, but praising and giving thanks. Please accept my love-offering, which I bless abundantly for your sake. May God greatly bless you and all the workers for the lifting up of the race, in the brotherhood of Jesus Christ.—*E. L. P.*

London, England—On the 2d inst. I posted a letter to you, asking your help for a serious attack of asthma. About twelve o'clock on the 9th, I began to feel wonderfully better and have not had one spasm since, and now the appearance has entirely passed away. I am indeed thankful, for only those who have suffered from spasmodic asthma know its terror. Your book is marvelous. May God bless you more and more.—*F. I.*

Vancouver, B. C.—I am writing to tell you how wonderfully my baby daughter has been healed. I asked your help in relieving her of infantile eczema (so the physicians pronounced it), and through God's will and your interceding prayers the disease vanished like "chaff before the wind." She is now as perfect as God's child should be. This is a wonderful demonstration of his promises, and such a comfort to me to realize so fully the Truth.—*Mrs. M. W. M.*

San Francisco, Cal.—I sent you a telegram last Monday, asking you to treat Mr. E. C. His recovery was wonderful.—*Miss H. S.*

Chicago, Ill.—I wrote you some time ago, asking for treatments, and received your instructions on April 1st, since which time I have been a keen student of the Truth and follower of same. Have kept the silences with you and many by myself, communicating as best I knew how with God. I am getting results abundantly. Am feeling like a new person mentally, which naturally has made a grand improvement in my physical condition. Every day I find some new blessing, and am now more free from pain than I have been in years. I am so happy because I have at last found the way out of sickness and trouble.—*I. M. D. F.*

Tampa, Fla.—My little son has been entirely healed. I give thanks unto God.—*W. B. W.*

Guthrie, Okla.—M. B. is entirely cured of her cough. C. can now hear, something he had not been able to do for years. Mr. A. W. has also been helped. I rejoice and give thanks to God for it all.—*Mrs. M. A. W.*

Philadelphia, Pa.—I am doing well and my affairs also seem to be in better shape than they have been. I have less fear and can do more work than before writing to you. I was discouraged and sick when I first wrote, and it is very gratifying to feel so much brighter and better in every way.—*E. G. K.*

Chicago, Ill.—The nasal conditions are much better, and I can see manifesting the perfect health which I am claiming.—*M. R. W.*

Albany, Cal.—You will be glad to hear I am very much better.

and you may discontinue treatments, as I believe I have discovered how to help myself. I did not ask for prosperity treatments, although we needed them, but since writing you even our financial affairs seem to be in better shape, and both my husband and I feel that we have much to be thankful for.—*E. B.*

West Allis, Wis.—My daughter has recovered most rapidly. She began improving before my letter could have reached you. I write to thank you all and I think you may now discontinue treatments.—*E. E. C.*

Brookston, Ind.—Last year I sent a year's subscription to UNITY for a lady whose daughter has been under the doctors' care most of the time for four or five years. The doctors said they did not see any chance for her to live any length of time. During the year they have become interested in the teachings of Unity. One month ago they sent the child's name to you for treatment. I had a talk with the mother a few days ago and she said the child had not had an ache or pain since they had sent to you for treatments, and that every night since she had slept soundly, and that was something she had not done for she did not know how long. She said to me, "I can't tell you how much good Unity has been to us."—*E. C. P.*

Denver, Colo.—My daughter showed me her throat this morning and said, "My goiter has entirely disappeared." I feel like praising God all the time for my blessings.—*Mrs. E. J. W.*

Hindhead, Surrey, England—My son whom you have been treating for a growth on the foot is now quite cured of that and the foot is just like the other. I am deeply grateful to God.—*M. B.*

Waterport, N. Y.—God through Unity healed me, mentally and physically when no other power could reach me, and my one prayer was for quick death. I had lost all hope, but now my prayer is to let me live all I can, to show others the way. I am healthier and happier than I have ever been.—*L. R. W.*

Hamilton, Ont.—My boy is again back at business just three weeks since he was so terribly injured. We all joined in affirming the healing thought you sent in answer to our telegram and the healing was so rapid that it amazed everyone. There is very little scar left and it is fading. What it was expected would take at least five weeks to heal was accomplished in about ten days. I thank and praise God.—*S. V. H.*

Tacoma, Wash.—My husband and I have been helped wonderfully through the Truth. Mr. S. is also well and strong, and is going to Alaska to work. When I requested treatments for him his chest was sunken in, and it was thought he would not live long. He had not worked all winter. A few days after I wrote he commenced to get better, and is now fully restored to health.—*Mrs. C. H. L.*

PROSPERITY

Truckee, Cal.—The first copy of my renewed subscription to *Weekly Unity* reached me while I was ill in bed, with only ten cents in my possession; the room rent was due, and I was away from relatives—in fact, I was almost in despair. I read the inspiring little paper through tears of joy, when the thought came to me, "You are not poverty-stricken; this awful gloom is not real; you are not ill and alone; you are not suffering from lack, this is only a delusion. You are God's child, and why rack your brain to know to whom to apply for help. God is your Father and meets your every need." Almost instantly I asked God to give me the faith to believe this. I asked him to supply my needs, and I believed he would. I thanked him as though I had already received. Several times throughout the day and night fear tried to enter, but I earnestly affirmed the Truth. In the morning mail a letter came containing ten dollars, also your letter. How could I ever doubt God again. I arose and walked a few blocks to town, and all day my heart has been bubbling over with joy. I sent you a dollar for the renewal of my subscription when I did not know where the next one would come from, and I am already repaid many, many times with the first copy.—*Mrs. L. S.*

Cripple Creek, Colo.—Sometime ago I wrote you for prosperity treatments, my husband and both sons being out of employment. Now they all have work and the way seems brighter than for a long time. I am very thankful to God for his blessings.—*Mrs. S. B. H.*

Indianapolis, Ind.—I was almost desperate when I wrote you for treatments, as I had to have money for a business trip that meant a great deal to me in a financial way. It was necessary that I have the money by the 14th of September. Every move I made seemed to be blocked, and as the time drew near I began to worry and lose my poise and confidence. Then the thing I feared came upon me. I could not demonstrate at all and sent to you for help. Words do not tell of the many blessings that came with the Word of faith and confidence. The feeling of depression and doubt left me and I knew all was well. I went on making my preparations for the trip quietly and happily as I could, and at ten-thirty on the morning of September 14th the money came. I then bought my ticket for Dallas, Texas, over the Frisco line, and after the agent had started to punch the ticket I changed my mind and took one over the M. K. & T. You will probably remember that Frisco train was wrecked and twenty-seven people were killed. All through the twelve days of my trip I was protected and the way made plain.—*Dr. M. H. B.*

Oakland, Cal.—I received the prosperity bank on the 2d of the month, and the very day it came my son got a steady position; the first steady work he has had in a year and a half.—*A. M. D.*

Delaware, Ohio—Through your prayers the room I spoke of was

rented. The usual time for students to rent rooms had passed, yet two came later and they are both splendid young men. This marked demonstration of the Father's love and power has given me new hope and faith.—*Mrs. E. A. S.*

Los Angeles, Cal.—My husband's business entanglement is straightening out in a most satisfactory manner. Yesterday I rented the house to the one best person for it. Greatest of all, my soul has been opened to the light. Nine and five o'clock are the happiest hours of the day, for the dear Lord shows me the way.—*Mrs. T. S. R.*

Omaha, Neb.—I asked success treatments for a concert tour, and the prospects for the season are most gratifying.—*M. M. B.*

Dayton, Ohio—A few weeks ago I asked prosperity treatments for my husband, and we have had a wonderful demonstration of God's love. My husband has been successful in getting work, that is so scarce here just now, and all our needs are supplied. Praise God.—*Mrs. G. B.*

San Francisco, Cal.—Through the power of the spoken Word I have had two very remarkable demonstrations, one in finances and the other over sickness. When I wrote you last I was laboring under an awful mental depression and strain that it seemed impossible to shake off. I am thankful that I am now free again and the world looks brighter.—*J. D. C.*

Sparks, Nevada—We have been helped in a number of ways through your prosperity treatments. We have been able to make payments on our house and give something to those less fortunate than ourselves. My husband, who was once given to worry about the future, is now growing in faith and learning to trust. Through his own treatments he is raising his body out of sickness, and he has overcome a number of bodily ailments. We are all in better health since coming into the Truth, and those of my husband's family who so often needed help in money matters, are taking up the study of Truth and are being lifted out of sickness and want.—*A. G.*

Seattle, Wash.—Your pamphlet, "The Providing Law," has been very helpful to me, it having given me a clearer understanding of the true Source of my supply; it also taught me to begin patching up the holes in my mind, through which, all these years, my Substance has been going to waste. Both my husband and I are being helped so much through Truth teaching that we feel we want everyone to know about it. We have really begun to forge ahead, and demonstrations in one form or another are daily apparent.—*C. R. C.*

Bullion, Nevada—Prosperity has entered into my affairs. I have been prospecting for the last year and we now are shipping ore from the mine every day.—*J. M.*

Green Bay, Wis.—A few days after I received your letter with the prosperity thought my husband got good work as a salesman on the

road. He has been out nearly three weeks now and is getting along fine. I thank God for his goodness to us.—*Mrs. C. H. J.*

Fl. Worth, Texas.—I asked your prayers for success in renting a room, and it is now rented, another manifestation of God's inexhaustible bounty.—*Mrs. P. E. G.*

St. Louis, Mo..—A few weeks ago I asked for prosperity treatments, and since then my business has made wonderful progress.—*F. O. H.*

Louisville, Ky..—The demonstration has been most wonderfully made. I have prospered and am well and happy.—*Mrs. L. S.*

St. Paul, Minn..—When I wrote to you a week ago for prosperity treatments, I was in total despair because we could not pay our rent. Everything turned dark. Finally I knelt down and asked God what the trouble was, and it was made plain to me that I was depending too much upon flesh, and that I must trust him more. The next day I received a letter containing ten dollars.—*Mrs. R. N.*

Mobile, Ala..—Some two or three weeks ago I asked for prosperity treatments. After receiving the thought to be held, mother, my little son and I held it with you daily at five and nine o'clock. Results have been most gratifying; they have come marvelously and rapidly. I had been out of work since the middle of August, and less than a week after treatments began I secured a position.—*Mrs. B. L. M.*

Fair Haven, Pa..—My brother has secured work, and is getting along nicely.—*H. E. H.*

Detroit, Mich..—My husband now has work, and has had his first pay day in three months. I praise God every hour.—*Mrs. A. C.*

Chicago, Ill..—Sometime ago I asked treatments for my husband to help him find a position, as he had had no income for a number of months and things began to look rather dark. Through your help we have both been drawn nearer to our Source of supply, and a couple of weeks ago Mr. L. started to give part of his time to two different concerns. We have much to be thankful for. I also wish to tell you about my own demonstration. I wanted so much to study music this winter, but under the existing circumstances it did not seem that I could; but an opportunity has come to me to have two voice lessons and one piano lesson each week at one of our best conservatories, by giving in exchange three or four hours of my time for four afternoons each week in light secretary work. It was a direct answer to prayer, and the director of the college said it seemed God had sent me to her.—*Mrs. B. E. L.*

Wakefield, Mass..—Since requesting special treatments, my father's business has started up wonderfully for him.—*E. A. G.*

Englewood, Cal..—Just one week from the day I sent special request to you for treatments, I accepted just the position I wanted.—*E. A. L.*

New York, N. Y.—Since I wrote you last I have secured the position I desire. Surely this is a great and glorious blessing and direct from God, and I rejoice and give thanks for it.—*C. H. C.*

Kansas City, Mo.—A few weeks ago I asked for prosperity treatments, and the results have been wonderful. I found employment immediately and have been working for two weeks.—*L. U.*

Long Beach, Cal.—I wrote you some months ago for prosperity. My husband found work right away. The little booklet, "Health Hints No. 1," I have enjoyed very much, and I find the *Weekly Unity* very helpful.—*Mrs. F. L. M.*

Amarillo, Texas—Light has surely come to me through your treatments. My health is better, and my husband has a good position. I was much distressed when I first wrote you and did not know which way to turn, but today I thank God that everything is set right. I have learned much from my study of *UNITY* magazine; it teaches me how to live, as all these years I have only existed. Now I am getting light and life out of my religion.—*Mrs. C. L. H.*

FREEDOM

Adrian, Mich.—We are becoming vegetarians. I have not eaten meat for months, and my daughters seldom do either. I have no desire for it, and I know it is making a marked improvement in my health.—*Mrs. M. L.*

New York, N. Y.—Since writing you last all desire for meat, eating has left me.—*A. Y.*

Chicago, Ill.—I have had some wonderful demonstrations through my understanding of the Truth. About a year ago I was led to give up cigars, after having smoked them for years. I have not wanted a cigar since, and what God has given me instead of them so far exceeds the enjoyment of their use that there is no comparison. Several months ago I was led to see my privilege in "regeneration," and the blessed experience of being free from the "sex relation" so far exceeds the joys of the fleshly life, that if men knew their privilege there would be few living the old life. Since coming into the consciousness of my freedom in this regard, God has given me wisdom to understand his Word and interpret it as it was intended, which is so different from the orthodox teaching.—*W.*

Oklahoma City, Okla.—There is a decided improvement in my son. He has told one of his friends that he never will drink any more. I am very grateful for this blessing.—*Mrs. E. R. L.*

Fulton, N. Y.—I would not take the Astor fortune for the good I have received from your teachings of Truth. I have been through what otherwise would have swamped me, but I have seen and felt God's blessings.—*J. M.*

NOTES FROM THE FIELD

Mr. R. C. Douglass announces a course of thirteen lectures on the "Philosophy of Life, or Science of Being," and "Practical Christian Metaphysics," on Monday and Thursday evenings at 7:45 o'clock, beginning December 8th. These lectures are given in Kensington Building, Hall 222, 687 Boylston street, Boston, Mass.

The Unity Center of Yonkers, New York, is now occupying new and larger quarters at 12 N. Broadway, Guinzberg Building, second floor. Mrs. Etta Gibson is leader, teacher and healer.

From Brisbane, Australia: "Members of the 'Unity Group,' which was formed by Miss Kate M. Nevill prior to her departure for America, are informed that meetings are now held in the ladies' reading room at the School of Arts, Ann street, every Wednesday evening at eight o'clock. Miss Nevill is now at the headquarters of the Unity Society in Kansas City, Mo., U. S. A."

Miss Gertrude B. Hall is now conducting her evening lessons in Practical Christianity at her home, 51 Upland Road, Brookline, Mass., instead of at the former location, Metaphysical Hall, Boston.

The First Church of the Healing Christ holds services every Sunday morning at 11 o'clock in the Laurel Room, Hotel Astor, Broadway and 45th street, New York City. Rev. W. John Murray, pastor. Rev. Murray also conducts a branch of the church in Brooklyn, N. Y., in Masonic Temple, corner Claremont and Lafayette avenues, at 3:30 p. m. every Sunday.

The Home of Truth, 211 W. Dutton street, Kalamazoo, Mich., is developing the plan for a school the purpose of which shall be to find and unfold man's latent spiritual faculties. The Friday afternoon and evening Concentration Class, also the Sunday evening meetings are well attended. This Unity Center has been organized four years, with Miss Amy Moffet and Mrs. Dillingham as leaders.

Mrs. Liberta Neff, 115 Phillips avenue, West Toledo, Ohio, invites the readers of UNITY in the city and vicinity to meet at her home Wednesday, December 30th, at 2:30 p. m., for the purpose of making arrangements for a "Unity Study Class."

Mr. George Andrews is conducting a Home of Truth at 200 Pacific avenue, Santa Cruz, Cal. Unity literature may be found here.



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- Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

DEDICATION SERVICE

The dedicatory service of the new Unity Building, Kansas City, will begin Thursday evening, December 31, at 8 p. m. At 10 p. m. luncheon will be served. At exactly twelve o'clock the big gong in the basement will ring in the New Year. At the final stroke of twelve, the electric lights on all four floors will flash forth. The presses in the printing office will begin to boom and the folders whirr; the trimmers, cutter and stitchers in the bindery will set up their crash and clang; the addressograph, stencil cutter, maifolder, stamper, adder and envelope sealer will clip and snap, accompanied by the metallic purr of twenty typewriters in the business office and thirty in the Silent Unity department. If the night is cold the roar of the fires under the two big boilers in the basement will be a welcome accompaniment to the busy scene. The whole building, four floors and roof garden, will be open to the public between twelve and one o'clock, New Year's eve.

The laying of the cornerstone will take place about 3 p. m., New Year's day, January 1st. There will also be an evening service. The full program will appear in *Weekly Unity*. All Unity members are cordially invited to come and bring their friends.

LAST CALL FOR THE CORNERSTONE

The cornerstone of the new Unity Building, Kansas City, will be sealed up Friday afternoon, January 1, 1915.

Have you sent in your blessing?

If you have not, this is your last opportunity.

You may think this a matter of small importance to you.

Don't be too sure about that. A few words rightly expressed often make fortunes for men, turn seeming defeat into victory, or start to action chains of causes that ultimate in ends tremendously important to the individual. Jesus said, "My words are Spirit, and they are life." The value which men now put upon Jesus' words prove the truth of his

claim. But his words were considered the ravings of a demonized fanatic when he uttered them. "This man hath a devil." Even his disciples "walked no more with him," because of his "hard sayings."

But men are more and more realizing the power of words. Words that carry the thought of divine favor are the most valuable and bring the largest return to both those who give and those who receive them.

Your blessing in the cornerstone of the Unity Building will link you to a realm of spiritual forces of mighty import in your soul's growth. Societies are now being formed on earth which will prove strong links in the coming heavenly kingdom among men. "He that hath ears to hear, let him hear."

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the January UNITY:

CLASS THOUGHT

January 20 to February 20, 1915

Held daily at 9 p. m.

I am a New Creature in Christ Jesus.

PROSPERITY THOUGHT

January 20 to February 20, 1915

Held daily at 12 m.

All the empty thoughts in my mind are now filled with the consciousness of God's inexhaustible Substance.

A METAPHYSICAL DIRECTORY

"The Bulletin," a directory of Christian Teachers, Healers and Truth Centers in all parts of the world, will be sent free on application to Unity School of Christianity, 913 Tracy Ave., Kansas City, Mo.

Minneapolis, Minn.—The book, "Life Demonstrated," has been of much help to my students; it has met a special need and has quickened their understanding of eternal life here in the new body we are building. So many words of gratitude for its help have come to me, I felt I must pass them on.—C. G.

UNITY CORRESPONDENCE SCHOOL

Santa Monica, Cal.—I cannot begin to thank you enough in mere words for the great and lasting good you have done me through these six lessons in Divine Truth. Through them my whole mind and body and life have been changed. To me, the last has seemed the most wonderful of the six lessons of Part One, and I have taken time to grow into its truths. The office of Sonship with God seems so wonderful, so high, and so far above the mere earth-man that it all seems like a beautiful dream sometimes, but the proof of the reality of it all comes to me so many, many times—almost daily of late—in demonstrations in my own body, life and finances, in all that I am concerned in, and in my power to help others. My desire or mental attitude has become wholly consecrated to the Christ Ideal, and the demonstration or attainment of the life that is perfect and eternal. I firmly believe that God is now preparing me for the work which he has given me to do—my part in the great work of restoration, and that he will reveal to me clearly and unmistakably what it is. To this end I am studying to show myself approved unto God.

My health is steadily becoming completely perfect as I advance in the knowledge of the Truth. First my hands and feet became always warm; my color red and vital; my eyes clear, strong and steady; my hair darkened; my whole manner of living—diet, speech, has changed from grasp to give. Hemorrhoids, hernia, insomnia, nervous tension, night-sweats, weakness, have given place to harmony and wholeness, and I now enjoy peace, prosperity, health, loving service. The blessings from the savings bank plan are still increasing. The Law works in my behalf and wants me to prosper. I see it now. Your publications are as "daily bread" from heaven to me. God bless you.—*J. A. B.*

Washington, D. C.—Lesson Three is certainly a wonderful one. Each time I read it over I find some new thought, some lesson particularly or rather especially for me. Some way the doxology, "Praise God from whom all blessings flow," has come to mean so much more to me since studying this lesson. God bless and prosper you for the Truth you are revealing to me in these lessons.—*M. J. S.*

Oakland, Cal.—I am making good progress in the Truth and have found great satisfaction in life since taking up the course. It is certainly wonderful. I must tell you of my neighbor who lives back of me. He is a doctor, but has been interested along higher lines "on the side," as he says. Ever since we came here a year ago I noticed that he sort of kept an eye on us, noting the simply way we lived. I did not pay much attention to him, but left it in the hands of the Spirit to be worked out. About a month ago he began hailing me over the back fence every morning and I began telling

him about our system of thought and explaining to him the real mission of Jesus. The result somewhat surprised me. The man's mind opened immediately to the Truth and he says he is born again. I gave him some books to read and he is stirring up his doctor friends and spreading Truth every place. He said today that he used to think that I was peculiar but now "we can all see that you are right in the center of the road."—*H. V. D.*

Washington, D. C.—I have given much earnest study to Lesson Two, and have received an illumination that is not only incorporated in the answers, but between the lines and in my heart and mind. The verse for this month is on my lips as I write, "I give thanks, always, for all things, to God, my Father, in the name of Jesus Christ." The Spirit of Truth does reveal to me the Truth, and I am thankful. Also my gratitude goes out to you who have helped me so much in your clear exposition of this Truth.—*J. J. D.*

Rockhampton, Queensland, Australia—The first lesson certainly has been a revelation to me. It has opened my eyes to a great many hidden meanings which I should probably never have thought of had it not been revealed to me in the study of this lesson.—*D. G.*

New York, N. Y.—I have enjoyed the study of Lesson Three. The part that I needed to learn most, I think, was the thought that we must be willing to receive in order that others may express the law of giving. It has always been a joy to me to give whenever I could, but so-called independence made it hard for me to receive. So I have been trying faithfully to learn this part of the law.—*J. M. M.*

McDonald, Kans.—I want to thank you for the good that has come to me through the study of these lessons. I am handing out Unity literature and never lose an opportunity to speak the word to those who believe in the reality of things which appear. I was very much afflicted when you advised me to take the lessons, and now my word does not return unto me void but does accomplish that whereunto it is sent. A young lady teacher comes Sunday afternoons to talk with me. She had a belief in a weakness in her throat for years. At our last meeting she told me she had lost the throat trouble for something better.—*B. B.*

Bromborough, Eng.—The study of the lesson on Healing has been a great pleasure to me. I now understand sickness and the cause of it in a way I never understood before, and I hope I shall be able to help many by the knowledge I have gained. I am making great strides in many ways.—*S. O. H.*

Rockford, Ill.—I have consecrated my life to the work of teaching and healing and desire most earnestly to co-operate with you in every way possible. I have found through actual experience that in concentrating all attention upon the Christ Gospel, and the endeavor

to live the Christ life, the way is made plain. This Way as taught by your School is by far the most simple and practical of any other, and it is for this reason that I have joined my forces with you for further development, and to work with your Center to do the greatest good to the greatest number. I have had many wonderful demonstrations in healing the sick, and now since corresponding with Unity Center, have demonstrated prosperity in full measure through your kindly assistance. I am deeply grateful to you for releasing the prosperity thought in consciousness for me.—*N. V. S.*

San Francisco, Cal.—Mr. J. and I realize that during the past year we have had such a change of mind and thought that it is equal to a new birth, an entire making over, and it is largely due to the lessons received from UNITY and your books and magazines that we have been diligently reading and studying.—*Mrs. E. P. J.*

Athens, Ga.—Sometime ago I was enrolled as a student in your Correspondence School. I received three lessons, and answered the questions on two, but when the third one came I thought I was receiving too much not to be paying for it right along and decided to wait until I could make a payment. Right there was where I made a great mistake. I allowed my many duties to take up the time I had been giving to study, and also failed to save up the monthly payment. I have discovered for myself that the more I study Christianity the more I suffer when I neglect it and the less I find in the world to give me relief.—*A. J. F.*

Denver, Colo.—I am becoming more interested in the study of Truth every day, and am thankful for the opportunity to help others. Everything seems to be changed, and I feel as if I were living in a different world.—*Mrs. E. J. W.*

St. Louis, Mo.—Lesson One has been to me a wonderful inspiration, and even now I am able to demonstrate. May God's blessing be with you in your wonderful work.—*Mrs. D. T. S.*

Scotts Bluff, Neb.—My heart is full of thankfulness to you and to God for the opportunity I have of studying the Truth. Lesson Five has been a great help to me.—*Mrs. E. J. W.*

UNITY MAGAZINE

Indianapolis, Ind.—I cannot say too much in praise of the articles in September UNITY on the war question. All of my worries dropped away from me after reading it, and I am trying not to be partisan in the war. I receive much good from reading your magazine, and will never willingly be without it.—*Mrs. A. J. S.*

Hope, B. C.—I find your magazines very helpful; they make the Truth all so clear, and I seem to understand God's Word better all the time.—*G. C.*

Nashville, Tenn.—I have been reading UNITY and *Weekly Unity*

a year now, and I am filled with the desire for more of the Truth. I cannot begin to tell you just what it has meant to me during the past year. I consider it as the most profitable year of my life, because I have learned how to become a spiritual follower of Christ.—*Mrs. J. S. B.*

Denver, Colo.—Mother and I are enjoying *Weekly Unity* so much and would not be without it and monthly UNITY. They are wonderful blessings wherever they go and to all who study and read them.—*G. B. C.*

San Francisco, Cal.—The dear lady who gave me a copy of UNITY magazine was instrumental in saving my reason. I was crazed with grief and could not seem to reach God. I am feeling so much better, and my husband also seems different. I used to think we could not pray unless we were on our knees and praying out loud; now my every thought is a prayer.—*Mrs. R. E. C.*

Modesto, Cal.—UNITY magazine has been a light on my path for many years. When I have trouble of any kind; perhaps getting angry at some one and forgiveness will not come, I reach in the dark and take the first UNITY which touches my hand, then sit down with it folded to my heart and in a short time a softening influence begins to be felt and the whole thing melts into nothing, and I go about my work.—*A. V. B.*

Columbus, Ohio—UNITY magazine has done us much good. It certainly is a very helpful magazine and written in a manner one can easily understand. It has been of inestimable benefit to both mother and myself.—*M. J. C.*

Grand Rapids, Mich.—The cough for which I asked treatments is entirely cured. I cannot be thankful enough for all the good I have received since I began reading UNITY magazine and learning the Truth statements. I only began reading the magazine about five months ago, and I can truly say it is the best help in studying my Bible I have ever found.—*Mrs. R. B.*

Govan, S. C.—I am receiving much help and inspiration from UNITY. My mother also finds it a source of comfort and is daily coming to know a new joy. I use *Wisdom* so much in my school work. The little continued story on "The Thought Garden" is excellent. I have no trouble with unruly children.—*E. M. L.*

Wooster, Ohio—The truth has greatly benefited us, and many of our friends, for which we return our heartfelt thanks to our loving, heavenly Father. Your excellent magazine, UNITY, is a constant source of strength and joy to us all, for it is written in the Spirit of love and truth.—*M. M. M.*

Dalton, Mass.—I am so thankful that I have come into the Unity teaching. The UNITY magazine and *Weekly Unity* are most helpful. I speak to others (whenever I feel it will be received) about this Truth

and way of spiritual growth, and, as a rule, all seem interested.—G. S. P.

San Francisco, Cal.—Through reading the monthly *UNITY*, my eyes have been opened to the great possibilities of Practical Christianity. I send you my blessings for these wonderful revelations of Truth, and hope they will bear fruit in a life expressing the Christ. May your influence spread wider and wider, opening the eyes of multitudes to see the way to gain the Kingdom of Heaven in their own souls.—M. A. K.

New Haven, Conn.—*UNITY* magazine and *Weekly Unity* are my constant companions and are never where I can't put my hands on them. Words do not express my gratitude to you good friends for your teachings of Truth.—G. Y.

NOTICE TO ENGLISH READERS

The authorized British edition of "Lessons in Truth," by H. Emilie Cady, is published and for sale by L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C., England.

Nagrom, Wash.—I had my leg broken and was sent to a hospital. There I remained for over a month, then came back to camp. My leg was very sore and painful. I had run out of means, so had to stay in a small shack belonging to the company. I was not able to even get my own fuel to keep the body warm and for one week had only a few crackers to subsist on. It was just here that I began to think that God was tormenting me on account of my sins. I at first rebelled, but after a few days I began to talk to God about my case, and almost promised him the service of my life for his blessing, but no blessing came; instead of peace and help, darkness came, until I began to despair. No one came to see me, and things looked very dark for me to pull through the long winter with not a cent. But one morning there came a knock at my door and a young man came in. I told him my sad condition. He could give me no spiritual advice, but he did get me some wood, and when he went away he left fifty cents on my table, with which to get something to eat. I thanked him and God too. I went to buy bread, and on my way back (and just here starts my experience) a lady called after me to ask about my health. She asked me if I had anything to read. I had nothing, but it was just what I wanted. She handed me three little books. I thanked her and went on. When I reached the shack I opened one of them, I saw *UNITY* at the head, then I began to read, forgetting my hunger, forgetting the pain. I read them all, March, April and August. I read and re-read them. At first I could not grasp the Truth, and so I began to think over the past and present.

Then there came over me such a feeling—I cannot tell you on paper how I felt, but the light came, not in full, but by faith I saw the *I Am*. I am trying hard to realize his continual Presence with me. My sore leg is mending nicely, for which I give him praise. I thought I must write and tell you. I want to keep on until he leads me out to be a blessing to others who are groping in darkness.—*W. H. W.*

"CHRISTIAN HEALING"

Edom, Cal.—"Christian Healing" is a matchless masterpiece in metaphysical literature, and a mastery of its lofty ideas will solve all problems.—*F. H. W.*

East Oakland, Cal.—I asked for light this morning when I opened "Christian Healing," and I never read anything in a more comprehensive way. I got a beautiful, clear realization of the Truth.—*Mrs. M. F. M.*

Buffalo, N. Y.—I have found much help in the book, "Christian Healing," and also in "Lessons in Truth." Many thanks to Mr. Fillmore, and to Emilie Cady.—*Mrs. C. L.*

Miami, Fla.—Truth teaching has been of much help to me. When things went wrong and I was tempted to say or do anything that would have brought me sorrow and heartaches, the paragraphs in *Weekly Unity*, "Things to Be Remembered," were especially helpful to me. It has been worth many times the subscription price.—*Mrs. L. G.*

UNITY 6% BONDS

We are issuing these Bond Notes to help pay for material and labor on the New Unity Building, which is nearing completion at a cost of about \$60,000, and for extension of the Unity work. Write for particulars.

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MYRTLE FILLMORE'S BEAUTIFUL BOOK

We announce that a new revised edition of this charmingly told Truth story has been brought out by the Unity Press.

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The author has also enhanced the value of the book by a thorough revision and the addition of four chapters which carry the story to a more perfect completion. "Wee Wisdom's Way" is a true story of the effects of Truth's teaching and should be read by grown folks as well as by children, for it teaches wonderful lessons of healing and faith.

All lovers of good, artistic books will be delighted with the new "Wee Wisdom's Way." Price \$1.50.

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¶ Our friends and readers will be glad to know that we can now supply them with bound volumes of **UNITY Magazine** and **WEEKLY UNITY**. Each volume is nicely and substantially bound in half morocco, with gold letters. Some of the best articles that our editors and contributors have ever written, will be found in the volumes listed on this page. Space does not permit us to give the contents of these volumes, but we assure you that each one is filled with thoughts and words that heal the mind and body, and help the soul to express the Christ consciousness.

UNITY MAGAZINE

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¶ Bound volumes of this paper can be had from May 15th, 1909—its first issue. These volumes contain a very fine collection of short articles, beautiful poems, and reports and extracts of noted lectures. The paper is a digest of the current metaphysical thought of the day, and in each of the fifty-two issues of a volume there is an inspiring message that will help you to a greater realization of health, happiness and success. We can supply you with the following bound volumes of this exceptional periodical:

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stand still and
see the salvation of
the Lord, which he
will show you this
day in health and
wholeness.

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Holiday Announcements

As the Christmas number of UNITY will leave the press too late for you to make your holiday selections from our list of Gift Offerings, it is necessary for us to make our Christmas and New Year announcements in this issue. You will find on the following pages our contributions, and we invite you and your friends to look over the catalogue.

This holiday season brings forth a larger and more attractive assortment of gift books and booklets from Unity Headquarters. While we feel that our essential work is to make plain the message of the Christ, yet we are not losing sight of the necessity for beauty of form in presenting the beautiful thoughts of the Master.

Listed in these pages are a number of splendid books and booklets that will make your friends and relatives rejoice. Gifts more appropriate cannot be found, because remembrances sent from Unity bear the teaching of the Christ Spirit, and help those who receive them to understand the true meaning of the Christ within.

Let us help you and your friends to a greater realization of the peace and happiness that abounds this joyous season. We are prepared to meet all demands, as our force of workers has been enlarged so that we can serve you promptly.

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It is a pleasure to announce that a new revised edition of this charmingly told Truth story is being brought out by the Unity Press.

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The illustrations of "Wee Wisdom's Way" are noteworthy features. They are the work of an artist who has felt the power and inspiration of this extraordinary message.

The author has also enhanced the value of the book by a thorough revision and the addition of four chapters which carry the story to a more perfect completion. "Wee Wisdom's Way" is a true story of the effects of Truth's teaching and should be read by grown folks as well as by children, for it teaches wonderful lessons of healing and faith.

All lovers of good, artistic books will be delighted with the new "Wee Wisdom's Way." Price \$1.50.

Send your orders now, as we shall be able to fill them by December first.

Selection of Holiday Books and Booklets

JOY

JENNIE H. CROFT

This little guide to Joy and Attainment will find many souls eager for the message that it contains. Its truths will be welcomed by the hosts of friends who found the author's "The Practice of the Presence" so valuable.

In a clear, forceful style, Mrs. Croft presents the fact that the way of highest attainment lies in conscious union with the Source of all that is. It is here that man finds his joy, his peace, and the satisfaction which fades not away.

Bound in delicate Sunburst Cover of ecru, and inclosed in a handmade envelope of the same material, this "Joy" booklet bears a real Christmas suggestion. It will be mailed to any address for 20 cents.

CONSECRATION OF THE ROOM

MARY BREWERTON DE WITT

Many homes have been blessed and prospered by the powerful truths found in this remarkable group of affirmations and denials.

The thoughts in it pertain to the individual, the home and its surroundings. They explain how the atmosphere of the entire home can be completely changed by using certain words. Thoughts of Life, Health, Peace, Prosperity, Wisdom, Joy and many others are given in it, and the reader will find them of great value in his spiritual development.

This beautiful folder is one of the most artistic pieces of work that has come from the Unity Press. It is printed on antique paper of rich tone and fine texture. Size $4\frac{1}{2} \times 7$ inches. Inclosed in a uniform handmade envelope. Price 25 cents.

THE STRENGTH OF JOY

JOHN L. CHESNUTT

Charles Fillmore recommends this delightful booklet in these words: "The Strength of Joy points the way to peace and joy, and makes the path easy to the obedient disciple."

The metrical style in which "The Strength of Joy" has been rendered makes it quite a classic. In spirit and size this late booklet by Mr. Chesnutt is just right for a dainty holiday gift. It is a greeting that one would wish to send a friend to cheer, encourage or strengthen him.

"The Strength of Joy" is especially attractive in its antique cover of Alexandria Japan with title in gold. The printing of the pages appears on creamy paper that harmonizes beautifully with the cover, and envelope which accompanies it.

The price of single copies is 15 cents, but, as many of our readers will want a number of the booklets we reduce the price to 10 cents when they are ordered in lots of five. These prices include postage and cost of envelopes.

RENEWAL OF THE BODY

ANNIE RIX MILITZ

This new book teaches the art of body renewal through the development of an understanding mind.

"Truth believed and applied delivers the body from the ills that flesh is heir to," is the message that Mrs. Militz brings to her thousands of readers.

Man is to be transformed by the renewing of his body. The human body is not material but mental—a collection or aggregation of thoughts. By thought the body was built. By thought (of the right kind) it can be rebuilt.

If you would know the power of thought to rebuild your own body, make a study of this book.

"Renewal of the Body" is printed from large type on fine paper, cloth bound. Price \$1.08. Send orders to Unity School of Christianity.

LOVE: THE SUPREME GIFT

PROF. HENRY DRUMMOND

This famous analysis of love, based upon the 13th chapter of I Corinthians, has a world-wide reputation. It is so well known that it needs no introduction. We have prepared a new gift edition which we feel sure will meet with the approval of all lovers of artistic books. Decorative gift edition, printed in two colors, with envelope to match; price 50 cents.

MY LITANY

MARY W. FRY

This dainty miniature booklet contains Truth statements in a form suitable for responsive service or individual meditation. The tersely worded paragraphs of thoughts and helps will appeal to all earnest students of Truth. Printed on pages $2\frac{1}{4} \times 3\frac{1}{2}$ inches in size, in seven-point type on deckle-edged paper. The cover is imitation Florentine tooled leather. 15 cents each, or two for 25 cents.

AS A MAN THINKETH

JAMES ALLEN

The author states that the object of the book is to stimulate men and women to the discovery and perception of the truth that "they themselves are making themselves" by virtue of the thoughts which they choose and encourage. Pocket edition, artistic paper cover, price 15 cents.

THE METAPHYSICAL BIBLE DICTIONARY

Bible Students Will Find this Book Exceptionally Helpful

All inspired or mystical Scriptures need to be interpreted, that the prophetic message may be received for the enlightenment of those who are receptive to it. The Master, Jesus Christ, knew and taught that spiritual things must be spiritually discerned, and that reading the words of the Bible was not sufficient as a guide into "the Way."

The dictionary is neatly bound in paper covers. Mailed postpaid for 50 cents.

Unity Beaux Arts Series

This delightful holiday contribution, which was so popular last year, has come out in a new edition this season to add happiness to those who would know the essential truths of life.

The series consists of six booklets, all uniformly printed in large, clear type on heavy paper, with artistic cover. The name of the series has been taken from the beautiful Beaux Arts cover in which the little volumes are bound.

The following is a description of the complete series. We call your attention to the special price of 75 cents which we make for the six booklets when ordered at one time. Single copies are 15 cents. Dainty handmade envelopes to match can be supplied for 2 cents each.

The Lord's Prayer

REXFORD JEFFERY

A very remarkable treatise of the Prayer of the Master, Jesus. In this illuminated interpretation of the Lord's Prayer, Mr. Jeffery gives us the inner significance, and throws light on its occult meaning. Wonderful truths are brought forth, and the student finds revealed a spiritual meaning which the words alone cannot give. New Beaux Arts Edition. Price 15 cents. With uniform envelope, price 17 cents.

The Practice of the Presence

JENNIE H. CROFT

This new booklet reveals the living Presence within the soul, and shows its power to redeem life from its usual self-conscious and self-considered trend. The author's realization of the Presence has enabled her to give us this spiritual message, and her readers will be inspired to "Practice the Presence" that they may see God glorified in all creation.

Mrs. Croft tells us how we can practice the Presence of God in the daily life, and how we can know and realize the joy of the Presence in its fullness. She urges us to form the habit of trusting the inner Source, for it alone gives peace, happiness and power. New Beaux Arts Edition. Price 15 cents. With uniform envelope, price 17 cents.

The Subconscious Realm of Mind

J. R. RUDE

The subconscious is the finer mentality that permeates every fiber of man's entire being, and in this booklet we are told of the unlimited possibilities that exist in this wonderful inner realm.

This booklet will prove very helpful in your study of the subconscious mind. Price 15 cents. With uniform envelope, price 17 cents.

Finding the Christ in Ourselves

H. EMILIE CADY

In this inspired writing, Dr. Cady tells us of our true relation to the indwelling Spirit. This central Spirit is the Christ—the source of all power, life and substance.

Man has lost consciousness of his true self because he has fixed his eyes upon the external of Being. He should turn his thoughts and faith to the Father within, and know that from this source radiates abundant life.

The booklet contains 32 pages. New Beaux Arts Edition. Price 15 cents. With uniform envelope, price 17 cents.

All Sufficiency In All Things

H. EMILIE CADY

In this booklet we are taught a wonderful lesson—that of true Prosperity. Its practical instructions are invaluable to all those who are striving to demonstrate abundance here and now.

The booklet tells us how to be forever free from the law of poverty and want. You will receive great good from reading it. 28 pages. New Beaux Arts Edition. Price 15 cents. With uniform envelope, price 17 cents.

Directions for Beginners in Practical Christianity

Including a Six Days' Course of Treatment, by

CHARLES FILLMORE

Not only for beginners is this booklet of great value, but to all who have not fully realized God as their more abundant life and never failing supply. Especially is the course of treatment profitable to all who are striving to follow and prove the Christ Principle. New Beaux Arts Edition. Price 15 cents. With uniform envelope, price 17 cents.

CHRISTIAN HEALING

CHARLES FILLMORE

A book for those who really desire to apply the Christ Law of Healing in a practical way to their own ills and shortcomings. The author had been a careful student of metaphysics for more than twenty years when he wrote the book, and each statement he makes is based upon personal healing experiences and personal spiritual development.

"Christian Healing" contains twelve regular lessons, twelve auxiliary chapters and a sample Six Days' Course of Treatment. It also contains twelve sets of statements, one set accompanying each lesson. These are to be used in connection with the lessons for mental discipline.

The revised edition, 273 pages, sells for 75 cents a copy in neat brown paper cover, and \$1.50 per copy in substantial green cloth binding, with title and top in gold.

TEMPLE TALKS

CHARLES FILLMORE

"Temple Talks" are addresses delivered by Mr. Fillmore in Unity Auditorium at Kansas City. These "talks" have been chosen from the best of Mr. Fillmore's addresses, and we recommend them to all who are seeking the light of Truth, for they are filled with spiritual wisdom which teaches the true laws of being.

A set of "Temple Talks" consists of five volumes, all uniform in size and style. The set includes fifty-two addresses, all dealing with problems that daily confront the average man or woman.

We are offering a set of these books in artistic paper covers, packed in a neat box, for \$1.00. Also a set of the cloth bound, in box, for \$3.00. Single copies of any volume, paper cover, 25 cents each; cloth bound, 75 cents each.

LESSONS IN TRUTH

H. EMILIE CADY

A complete course of instruction in the fundamentals of Christian Healing. The best course for beginners in the study of the Truth of Being, and very acceptable to those who, educated in other forms of religious thought, are seeking for more light.

They have been the most widely read lessons on Truth published, and can be read and re-read with increased appreciation and value by every class of thinking people.

Contents: 1, Statement of Being; 2, Thinking; 3, Denials; 4, Affirmations; 5, Faith; 6, Definitions; 7, Spiritual Understanding; 8, Secret Place of the Most High; 9, Finding the Secret Place; 10, Spiritual Gifts; 11, Unity of the Spirit; 12, Bondage or Liberty—Which?

Cloth binding stamped in gold, gold top, price \$1. In neat paper cover, 50 cents.

ATTRACTIVE PENNANTS

A Unity pennant in your home will keep before you the thought of power, life, strength, happiness, success, and all the other blessings which radiate from this Center. Many who have bought them say the pennants bring with them an atmosphere of harmony, and they are helped to realize a greater peace by having the Unity emblem in their home.

The workers here at headquarters have ordered a large supply of pennants to meet the increasing demand for them. The size of the Unity pennant is $14\frac{1}{2} \times 36$ inches. It is made of purple felt with the emblem of Unity, the "winged world," and the word "Unity" across it in gold felt. The emblem has been carefully designed and the word beautifully lettered. The price of the pennant is one dollar.

THE OVERCOMERS' SERIES

BY EDNA L. CARTER

THE NEW RACE AND THE NEW EARTH

We are living in a time when great changes are imminent. The old conditions of sin and error are breaking up and passing away, and the new dispensation is coming in. The object of "The New Race and the New Earth" is to awaken those who are ready to hear the truth about the present condition of the world, and lead them to study and preparation for their part in establishing the New Order.

The binding of this book is Beaux Arts bristol; 106 pages; price 35 cents.

LITTLE SERMONS

A collection of short articles based on Scripture texts. They deal with points that come up in the life and experience of overcomers, and the book is of especial interest to those who are putting off the ignorance and errors of the natural man and putting on the "new man." Everyone who is growing into spiritual consciousness rejoices over every truth that helps him on his way. In "Little Sermons" there are eighty pages of these truths. New revised edition; attractive artistic cover; price 25 cents.

LIFE DEMONSTRATED

This book explains the real foundation of the demonstration by man of eternal life in the body. The blessings of the coming kingdom all depend upon the demonstration of life, and this attainment is therefore part of the preparation overcomers must make. Those who are looking for a clear explanation of the life teaching of Jesus Christ have their foundation deep in spiritual laws, and the relation of these laws to health and life is set forth in "Life Demonstrated." Eighty-five pages. Paper cover, price 35 cents; cloth bound, price 75 cents.

UNITY STAMPS

Seal Your Holiday Remembrances with Statements of Truth

To meet a popular demand we have prepared for sale a set of Truth stamps which are used in sealing letters and parcels. There are fourteen stamps in the set, each $1\frac{5}{8} \times 2\frac{3}{8}$ inches in size, and printed in three colors. Following are the statements which are on the Unity Stamps:

"I am One with Almightyness."

"Be ye Transformed by the Renewing of your Mind."

"I do not Believe in Wealth apart from God."

"My Health is from God."

"It is not in our Stars but Ourselves that we are underlings."

"For an Impenetrable Shield stand inside Yourself."

"The work of God expressed in me is Life and Health."

"Nothing Exterior shall ever take Command of me."

"My Peace I give unto You."

"My justice cometh from the Lord."

"God hath not given us the Spirit of fear but of Power and Love and of a Sound Mind."

"A Soft Answer turneth away Wrath."

"Create in me a Clean Heart, O God, and renew a Right Spirit within me."

"I keep the Unity of the Spirit in the Bond of Peace."

A set of the stamps, inclosed in a mailing folder, will be sent you on receipt of 10 cents.

WALK IN THE LIGHT

JOHN L. CHESNUTT

This book aims to turn the attention from mere types and shadows to the great spiritual realities that were typified and foreshadowed in the two Jewish ordinances—Baptism and the Lord's Passover. In concise form it gives the Bible teaching on how Godly success is attained. Bound in strong paper cover with artistic design, printed in gold and sienna brown. 140 pages. Price 50 cents.

BOOKS FOR CHILDREN

Suitable Holiday Gifts

TREASURE BOX

IMELDA OCTAVIA SHANKLIN

A story for children which is full of all the fascination and charm of a fairy story and yet rich with the highest teaching for character building.

The little book is most artistically gotten up, with numerous pen illustrations and half-tones. It is printed in two colors—orange and black. We recommend "Treasure-Box" as a delightful gift to the little maids and men in our midst. Forty-eight pages. Price 50 cents.

LOVE'S ROSES

LUCY KELLERHOUSE

A booklet of 30 pages, containing a delightful story for children. It teaches that thoughts are things, and that they manifest in our lives according to the kind of thoughts we think. We only enjoy health, joy and happiness when we think kind, noble and loving thoughts, and this little story tells so beautifully how a little child can control thought, and build into his life just the conditions which are for his greatest good. It teaches spiritual truths, that are essential in character building. Price 25 cents.

AUNT JOY'S NATURE TALKS

LIDA H. HARDY

This book will find a place of welcome in the homes of thousands of progressive parents, for through its valuable lessons children are led to observe Life in its different degrees of manifestation, and are made to know that every creation of God, however lowly, has its place in the one great whole, of which the children themselves are only another expression. Parents and teachers will find "Nature Talks" of great value in awakening in the child an interest and sympathy in the gifts of God.

We can supply "Aunt Joy's Nature Talks" in attractive cloth binding for \$1.00; paper cover, 50 cents.

ENJOY PROSPERITY THROUGH- OUT THE NEW YEAR

The UNITY Bank plan offers you and your friends many blessings throughout the coming year. The magazine will help your friends to enjoy health, power and success, and the special prosperity treatment will prove the Law of Prosperity for you.

Should you desire our ministry to help you demonstrate abundance, sign the blank on the other side and forward it to us. Upon receipt of it we will send your name to our Silent Unity Department for one month's general prosperity treatment, and mail you a bank in which to save the price for the three subscriptions. We will also enter the names of your friends on the UNITY mailing list for one year each.

At the end of ten weeks you are to send us the two dollars saved in the bank, to pay for three subscriptions.

This is an excellent opportunity for you to prove the Law and at the same time introduce UNITY to three of your friends. Send in your request for the bank at once, and begin the cultivation of a daily prosperity thought. We know that you will realize much good from the treatment if you faithfully co-operate with us.

UNITY SCHOOL OF CHRISTIANITY
913-925 Tracy Avenue, Kansas City, Missouri

UNITY SCHOOL OF CHRISTIANITY,

(Publishing Department)

913-25 Tracy Ave., Kansas City, Mo.

Please send me a Prosperity Bank, in which I agree to save \$2. This I will send within ten weeks after receipt of Bank, to pay for UNITY, to the three following names. Also treat me for Prosperity. Begin UNITY with the current number, and mail a Holiday Greeting to these three new subscribers.

1. Name

Address

City

State

2. Name

Address

City

State

3. Name

Address

City

State

(This offer does not include UNITY for the sender unless his name is listed above as one of the three.)

Name of sender

Address

City

State

Magazines That Will Make Acceptable Holiday Gifts

GIFT subscriptions to these periodicals—UNITY, WEEKLY UNITY and WISDOM, will mean more to your friends than something which you might give that does not contain the truth of the living Christ.

These magazines will teach your friends to know that the Christ is a reality and that his teaching can be applied to their problems in such a way that will produce health, understanding, joy, success and whatever else is needed to make life worthwhile.

UNITY—Practical Christianity and its application in the life and affairs of man is the keynote of this magazine. Its teaching explains the laws of being which govern the mental and physical realm. UNITY is a monthly periodical of 100 pages. The subscription price is \$1.00 a year. (Add 12 cents for Canadian and 25 cents for foreign or Kansas City, Mo., postage.)

WEEKLY UNITY—This Truth paper has a helpful message for all people. It contains eight pages of uplifting and inspiring reading. The practical subjects found in WEEKLY UNITY will prove helpful to your friends. In the columns of "Weekly" are reviewed the great thoughts and ideas of the foremost thinkers of the world. Price \$1.00 a year. (Add 52 cents for foreign or Canadian postage.)

WISDOM—Here is a monthly periodical that teaches the child and youth the secret of health and happiness. It presents the Truth in language that the young reader can understand. WISDOM is full of stories, poems and articles that are interesting and instructive. The subscription price is 50 cents a year. (Add 12 cents for postage on foreign, Canadian or Kansas City, Mo., subscriptions.)

A Holiday Combination

UNITY for one year,	} For \$2.00
WISDOM for one year,	
WEEKLY UNITY for one year,	

These magazines may be sent to separate addresses.

UNITY SCHOOL OF CHRISTIANITY
913-925 Tracy Avenue, Kansas City, Missouri

BELIEVE

I THANK Thee, Father,
That thou hast heard me,"
So spake the Christ
While yet the thing he sought
Lay in the Mind
Of God unmanifest.
And thus, to pray,
He taught us all.
"Give thanks," he said,
"And most of all believe;
And whatsoever things
Ye ask ye shall receive!"

—SAIDEE GERARD RUTHRAUFF.

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**This book is under no circumstances to be
taken from the Building**

JUN 20 1961

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